

James M. Phillips
Presbyterian Mission, Taegu
APO 20, c/o Postmaster
San Francisco, Calif.

Sunday, October 28, 1951

Dear all,

My noticeable silence of late requires somewhat of an explanation: I've been pretty much engrossed in my ledgers, getting out some financial statements. But the result of it all is that I have two weeks' work to write about, i.e., the visits I've made to churches on these past two Sundays. In particular, I have wanted to mention a few things about last week's trip, to Tadaepo.



The town of Tadaepo is situated on a long peninsula that juts out into the Korea Strait south and west of Pusan. As a town, it's pretty small, and its inhabitants get along on either fishing or farming. We got to know of it first last January, when Ned Adams and I first pulled into Pusan from Seoul and Taegu. There was a group of Christian refugees situated in a schoolhouse in Tadaepo, waiting for transportation to Koje Do, the next lap of their refuge. After a boat was secured, we went out to Tadaepo to pick them up, two truckloads at a time.

Then there was a National Christian Council student retreat out there in the summer, and I became re-acquainted with the place, and its only church. And so last Sunday, the 21st, I decided to go out to pay a visit to the place. It had rained the night before, and all day long, rain clouds overhead were threatening, so it seemed, to wash what remained of the cliffside road out to the place down into the sea. But the rain continued to hold off, a most fortunate thing for the little old jeep as it putt-putt-putted down the road.

At the crossroads that led into town, I noticed two "spirit posts," odd-looking things that are peculiarly Korean. One stood on either side of the road, a man (with his tall, Korean hat) and a woman (with her tightly-combed hair). There are different stories told about such "spirit posts." Sometimes it's said that they're to protect the town from fire, or from devils, or what have you. It would be hard to get a straight answer, for there are no animistic works on theology out.



Upon arrival at the church, I met the "chundosa," or lay preacher in charge. Church wasn't to begin for an hour yet, so I took the chance to do a little sightseeing around town. First off, some little kids splashing around in a rowboat out in the harbor offered to take me aboard, an invitation I readily accepted. The boat was one of the conventional Korean-type rowboats, i.e. with only one oar instead of two, and that one wobbled back and forth in the water behind the boat. From them I found out about the large numbers of refugees that are still staying in the vicinity of Tadaepo. But they're no longer in the schoolhouse: an R.O.K. Army group has long since moved in there. The kids now study in a tent pitched by the waterfront, and in a nearby warehouse. In this, of course, they're like thousands of other kids all over South Korea.

Some of the town's normal fishing industry still goes on, but on a greatly abbreviated scale. There are still fishing boats tied up at the wharves, with their large nets tied up to the masts. Their catch seemed to be all ready and waiting for them, for the harbor abounded in a type of fish that was able to leap at least two feet out of the water, then

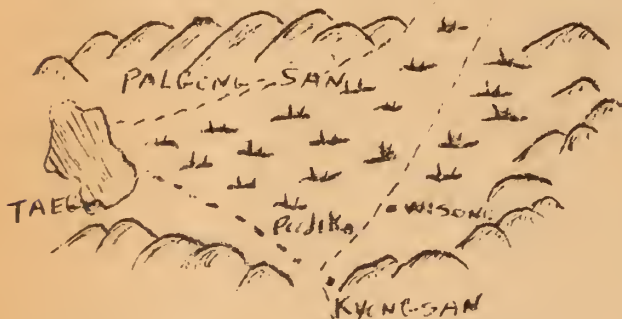


dive gracefully back in. I asked the boys who were rowing me around if there was any particular sightseeing spot in town, and they assured me there was. It turned out to be some tombs on a nearby hillside, where relatives of royalty were buried some hundred years ago. A middle-aged gentleman introduced himself to me as the caretaker of the property when I went up there. But indeed, not much care was necessary, for the tombs were covered over with the famous Korean grass that lasts almost indefinitely yet never requires cutting.

About sixty people turned up for church, and that was a respectable turnout for the grim, murky day it was. The church building itself was new, and hadn't any windows as yet. A special offering was taken up to buy the glass. Later, over a couple of steaming bowls of rice and side-dishes at dinner, the lay preacher told me about plans for the church. The town of Tadaepo is unrivalled in the "safe" zone of South Korea for summer conferences and retreats. Since I had been on hand for one of late, I agreed heartily. Well, once this church got on its feet, it could serve as a base of operations for conferences of Christian students, pastors, lay workers, etc. Unlike Songdo, where the last N.C.C. pastors' retreat was held, Tadaepo is not commercialized, and the rustic setting of a fine harbor enclosed by hills is ideal for the purpose. Why, an elder in the church even had a boat, and... As he talked on, the scenes he described gradually took shape in my mind.



If you allow me to skip a week in one breath, I'll take up with the trip made this morning to another country church, near Paegu, at Pujik. The spot was selected in consultation with one of the secretaries of Taegu Station, who said that no missionary had visited there for some time. And good reason: for Taegu's province, North Kyongsang Province, is now dotted with hundreds of such small churches, and it would be physically impossible to get around to all of them. But at any rate, what we saw at Pujik seemed to set a fine example, and in my mind offered an agricultural contrast to the seaside port of Tadaepo.



The small (pop. 800) town of Pujik is located in the heart of a broad valley east of Taegu, as a matter of fact, the largest valley in North Kyongsang Province. Here is one place in South Korea that rice paddies stretch out for mile after mile. Way off in the distance rises the mountain group that culminates in Palgong-san. It was on the slopes of this mountain, you may remember, that we visited the Tongwha-Sa Temple a few weeks ago.

The streams that flow down from the surrounding mountains assure the valley of a plentiful supply of water, and a couple of reservoirs have been built to improve irrigation. On many a hillside in this area, extensive apple orchards are to be found. The elder who served as my guide reminded me that the apple orchards were originally fostered by missionaries, Rev. Ned Adams' father in particular, back in the early days of mission work. At one time, before the second world war, he continued, Taegu apples were exported all over the Orient, and had quite a reputation. There's still some of that being done but a shortage of D.D.T. & insecticide sprays as well as workers at home, and shipping to foreign markets abroad, has cut down on the export business tremendously.

I assumed from the sight of all the fields of waving grain (most of the crop as yet unharvested) and trees weighted down with apples, that the inhabitants of the area would be prosperous enough. That's true to some extent, the pastor told me, as we chatted together before church-time on a warm ondol floor in a house adjoining the church. But there are other factors involved: mainly the absence of so many of the young men who have gone off to the armed forces. Their absence throws the brunt of the farm work, and the church work as well, into the hands of the older men and the women who stay behind.

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But although the young men were conspicuous by their absence at the morning service, the rest carried on in good fashion. Over a hundred were out, and the pastor preached a very good sermon on the joy of the Christian faith.

In the afternoon, my elder friend and I headed out into the country again in the direction of Wisong, where another small church is located. After taking the mission 3/4 truck over almost impossible and/or impassable roads, we got out and hiked a piece to the church. There it was, set down in the midst of an apple orchard, but unfortunately, nobody was at home. The lay preacher and his flock were off at a union meeting for the afternoon at still another church, way up the valley. Their church was smaller still -- built to accommodate perhaps 30 or 40 worshippers. The building itself was just like an oversized farmhouse-room, but the belfry outside with the cross on top let us know that this was a Christian Church. We could see the belfry about the trees for quite a distance as we headed back down the narrow path toward the truck.

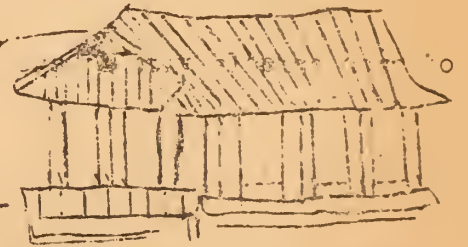


Back in Taegu, Arch Campbell, Fran Kinsler, and I swapped yarns about the day's travels out to the various country churches. We concluded that much the same story is true throughout the area: in a slow, unobtrusive yet thorough way, the church is reaching out to evangelize the entire countryside. Often, the church is the main going thing in the community. And the stress put on rural evangelism in the past in Korea has really paid off. It can be seen in the present Seminary here in Taegu: where the country is won for Christ, the country people move into the cities and win them. But the reverse is rarely true: church work concentrated in cities rarely mushrooms out into the country.

So much for the country churches. That's about the story to date, except to record that we took a day off on Saturday to make a sightseeing rip up to Kyungju again. Phil Dale, the acting consul down in Pusan, and I made a junket past a couple of the more important spots in town (including the famous old observatory). Time was short, but we managed to have our picnic lunch at the picturesque palace pavilion by the side of a lily pond, where the Silla kings had, according to the quaint explanatory sign, "through their debaucheries hastened to the downfall of their dynasty."



But the historical remains were not the only sightseeing attraction this time of year by any means. We'd gone to see the fall scenery, and were even ambitious enough to hike up the mountain above Pulgoksa Temple to the famous Stone Cave Buddha. The climax of our whole trip really came when we got to the top of the ridge after an exhausting climb, and perked ourselves on a waiting rock to catch our breath. There was the view we had come to see! For stretched out below us were the hills and valleys in their rich, fall colors, gently sloping down to the distant calm, blue waters of the Sea of Japan. The fall leaves were resplendent in rich shades of reds, yellows, and browns. For some time, just like the Buddha ahead of us, we sat and "contemplated the universe" in front of our eyes. Phil decided that, this far away from the noise and dirt of Pusan, Korea was a very lovely country after all. And that's just what we've been saying for a long time!



Sincerely,

Jim



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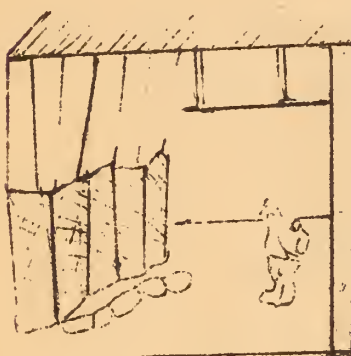
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James M. Phillips
Pusan, Korea
(Mailing address still "Presbyterian Mission
Taegu, APO 20, c/o Postmaster"
December 1, 1951

Dear folks:

Sometimes the picture seems to be one of unmitigated tragedy out here. Both this week and last, while we've been looking around, there have been scenes which simply rend your heart. They've been in connection with refugees, and war victims in general. Some have been with us for quite awhile, but others have been newly hit.

Perhaps I'd better begin with last Saturday, when our mission secretary, Mr. Suh, and I made the rounds of the refugee camps in Taegu. It was the afternoon of the Executive Committee's meeting there, and so while they were in session, we took out. Our first stop was across the railroad tracks, in the industrial end of town, and the dirty end, where we found the Pool-Ku-Ja Camp. This was devoted only to the sick and the maimed, to those who couldn't enter a hospital because of the cost. The Seventh Day Adventists had been working with them, and as it was a Saturday, they had just finished worship when we arrived. Our host was a one-legged gentleman who rose from his rice-straw mat on a dirty cellar floor, literally teeming with sick people, to greet us. Most of these people were from Seoul, he told us, and had some limb missing or injured, mostly. Here was a little boy whose arm had been blown off by a grenade.



Next door was another group, of seemingly well people this time, who were eking out an existence by making match-boxes, and the matches to go in them. That's a miserable life if I ever saw one, but these folks didn't have much more to tide them over with.

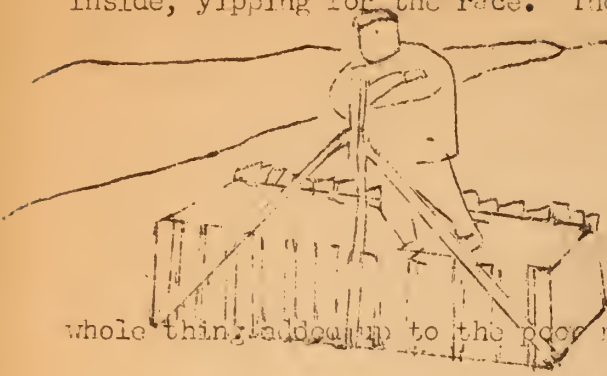
A little further on was the Tong-Chun Market Camp, where more were packed in under a factory shed. As a protection against the weather, the people had tied rice-bags together, and had them suspended from the rafters with ropes. In the Chil-Sung Cham-Chong Factory Camp nearby, the people living in the large factory building didn't have even that much to go on. Yes, at night it got mighty cold, they said. In a way, these people weren't as bad off as first appearances might make out. When I asked them, they replied that their children could go to school, for the most part. Refugee schools they were, meeting on hill-sides and river-beds, but schools nonetheless. Also, they had gotten some help from the government in the form of rice rations, but recently not much had come. But the thing that impressed me was the absolute lack of privacy that these folks had. Living together with 400 others, as at the Factory, in pretty much all the same room, or even in a mud-brick hut with an iron-sheet roof held down by ropes, and all clustered in the most crowded fashion together, privacy simply wasn't to be had.



The Sin-Ch'un Camp was in a river-bed, right alongside a racing-track for the dog races. On Saturday, the crowds had come from near and far, too, for the races which are heavily gambled upon. A shack set in the midst of others turned out to be the center for placing bets, and ragged old "beggars" (for so they seemed) stepped up to the "parimutuel windows" with a tremendous wad of 1000-won bills

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clenched in their hands. At the far end of the truck were the kennels with the dogs inside, yipping for the race. The kennels were actually a series of boxes joined together, with a single door on the front. By means of a lever operated by the starter who stood on top of the kennels, the door would open and let all of the dogs out at once. But before the race began, the starter was standing, with his arms folded, leaning against the pole that was the starting lever. The reason was that the dogs were straining against the door, trying to get out; hence, he had to push to keep the door shut. The whole thing added up to the poor man's version of horse-racing.



There were signs among the camps, though, of where the Church had taken hold, and was carrying on a program. In the Sin-an Camp, consisting of tents on a hillside overlooking the road to the airport, we were introduced to a Christian mother and her children. During the course of the conversation, we found out that the kids were in the midst of preparation for a Christmas program. How about a song, then, we asked. I suggested "Mountain Rabbits", popular with children. We not only got a song, but a very cute dance also, that had been much practiced. There we were, sitting in the refugee tent, amidst the families' piled up "chim" (bundles), very much carried away by the little seven year olds' dance, done to the accompaniment of:

"Rabbits, oh rabbits, how!
Where are you going now?
Jumping, jumping, all the way,
That's where we're going, say."



And at the Tong-Mak Presbyterian Church, built entirely by refugees in the midst of their refugee camp area, we saw fully two hundred kids in a Bible Club, and attended their worship service. Although that seemed to be the most predominantly Christian camp, there were Christians in almost every group we talked to in the various camps. The Cho-Un Warehouse Camp houses 400 people in a warehouse and train shed beside an unused spur leading out from Taegu Railway Station, and the Christians there have a daybreak prayer meeting, just as if it were a church.



Last stop for the afternoon was at the Koum-Kang-Sa Camp, where some 500 people are holding in on the ground floor and basement of an old Buddhist Temple left over from Japanese times. Eleven families among them attend Dr. Han, Kyung-Chik's Yuhg Nak Church that meets in Taegu, so their elder-leader told us. There we found perhaps the most crowded conditions of the afternoon. The elder took us down into the basement, which had simply been dug out beneath the temple floor to a "depth" of some four feet, and still with a dirt floor.

Each family down there, in the pitch blackness, had about the area of three card tables, end to end. They do their cooking and all down in there. At night, so one man reported, the rats run about in great profusion. That's pretty much their situation.

While we were making our trip around the camps, the Ex-Con was in session facing numerous problems, among them the ways in which the relief budget should be apportioned for the winter and the months ahead. It was decided that there would be seminary workers in the various camps during the students' winter vacation, as well as relief funds for special needs. Orphanages were also to be helped under their plans. Bob Rice has been doing yeoman work along that line, and this last week, I made a trip with him up to Sangju and Kinchon to visit some orphanages that he had gotten in touch with up there. But the orphanage picture will have to wait for the next letter.

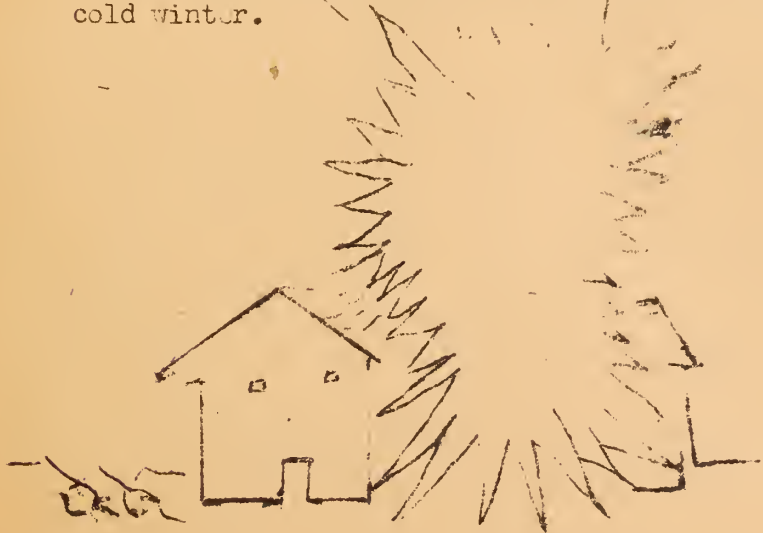
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After Ex-Com, there was business for a while in Busan. Just before my arrival, word came of disastrous fires down here: the I.F.C. building in town, which housed the E.C.A. work and all the files of the Consulate for this area, was burned to the ground; a warehouse filled with winter clothing for G.I.'s was burned; a refugee camp at Akagiri was levelled also. But it was on Thursday night, the first night of my arrival, that an even more disastrous event occurred. It struck us as a series of blasts that (according to the other inmates here -- I slept soundly through it all), shook the house violently. On the following morning, we found out that the blasts had been from the blowing up of a munitions factory and arsenal at Hialanah, some five miles from here. We went out there today, and saw and heard about the event

South Korea's largest munitions factory, mainly for the production of hand-grenades, was the scene of the blasts. Then came the big blasts, the concussion from which was carried by the wind through a large section of houses alongside the factory. The buildings there were levelled. Some were burned in the fires that followed the blast, but for the most part, they were just knocked to pieces. Artillery shells exploded in a nightmarish spectacle, according to observers. For a few minutes, the skies were full of death, in the form of flying shrapnel. Fortunately, most of the civilians had been warned of the impending blasts, and got out. Consequently, a death toll that had been feared to be in the hundreds has reached only 10 known deaths so far. But to see the devastated area, one would wonder why there weren't more. Civil assistance went to work right away, and has set up emergency kitchens for the victims who are now homeless: about 2,500 people. Tents are going up to house them, but we saw several families that told us that they are sleeping on straw mats, in the open, on a flat, cleared-away spot on the site of what had been their home.

The other night, we saw the movie classic "King of Kings", with its timeless message of Christ's love and compassion, so well dramatized. But with the dramatic memories of this arsenal blast so fresh in our minds, as well as the scenes of the wretchedness of its victims, we know that His compassion is ever with us. And it will be with these people more and more as they gird themselves for the severities of a cold winter.

Jim



E. Otto DeCamp

I am now working in Pusan, but just returned from a trip to Seoul, the capitol of Korea. Knowing of your special interest in the Lord's work in Korea I felt you might want to hear a word about this trip.

Pastor Quon, the Moderator of the last General Assembly, and I went to Seoul to take a truckload of relief and to investigate the condition of the Christians in that area. The 25 bales of relief had come out thru Church World Service. All along the 300 mile road from Pusan to Seoul we saw the scars of battle, twisted and burned out tanks, towns largely levelled, and many hilltops dotted with bare spots where shells and napalm had hit.

On Sunday morning in Seoul we visited briefly a dozen Presbyterian churches with attendances varying from 35 to 450. The large Yung Nak Church has replaced some 800 panes of broken glass and looks as it did before the war, while in the To Won Dong Church we found 75 believers worshipping in the basement; most of the church above them was a shambles from a near hit.

The following day, November 12th, Pastor Quon and I went to Nung Gok and Hangju, towns about 15 miles northwest of Seoul which we heard had been badly hit by the war. These towns were in the middle of my old Sunday stamping grounds where, with a truckload of seminary students, I had gone each week to preach in unreached villages. I had preached in the churches in both towns. The Hangju Church was one of the earliest founded in Korea, while in Nung Gok the Church had completed a fine new building just a year before the communist attack.

Of this new church building in Nung Gok only the bell tower nearby remains, while in the town scarcely half the homes remain. Of 93 Christian families 47 lost their home and 38 Christians lost their lives. They reported that this year's crop had amounted to no more than 30% of the normal yield. Yet despite these sufferings about 120 adults are meeting each week for worship in what was their former church.

But Hangju we found in even worse shape despite the fact that their church building suffered only a few gaping shell holes in its roof and walls. Of 71 believing families only four have their homes still standing, and before the communists were driven out the second time this Spring 40 Christians lost their lives. Many of these died as a result of the fighting but some were killed by the communists. Because of their late return, lack of seed and the actual fighting in that area their crops this year amounted to barely 10% of normal. But as though that were not enough a large number of the villagers have had their main source of livelihood wiped out, namely fishing. Living as they do on the Han River they supported themselves fishing in the river and in the Yellow Sea not far away. But in addition to having lost all their nets when they fled before the communists the UN forces will not allow any of them to fish in the river for military reasons.

When I asked what relief they had received from the UN relief organization they said that on three occasions since last Spring grain had been distributed in Hangju, but in each case only to the most needy and then only enough to last them three or four days. It was therefore a joy to buy and take out to these two towns a truckload of grain, rice, millet and beans, at a cost of \$250. You can imagine the gratitude of these needy people as they received these gifts from you Christian friends in the States.

With about 150 Presbyterian churches now meeting in the Seoul area it was impossible to visit more than about 20 personally. However, to the various district leaders we distributed relief funds for use in all these churches. Altogether, with the purchase of grain, we dispensed \$2,000 of mission relief funds, but it was so little in the presence of such great need. Many Christians in and around Seoul have thanked God during the past week for the sacrifices of you friends in America, while many non-Christians have seen a practical demonstration of help given in the name of Christ.

When you bow in prayer will you not remember these friends in Seoul, Nung Gok, Hangju and a thousand other towns and villages like these thruout Korea.

An Illustration of what a "Sacrificial Meal" can do.

The Rev. Archibald Campbell of the Presbyterian Mission in Taegu, Korea, went out recently about thirty miles into the country to examine some candidates for baptism and church membership. One of these Mr. Campbell examined was a "Yangban", that is, one of the upper class "Gentlemen".

After the examination was over the "Yangban" asked the missionary to his house for dinner. Around the dinner table the Korean told of his experience.

"All my life," he said, "I have opposed the church. In fact I never even believed in the existance of God. But then one day over the radio I heard Ahn Moksa, Pastor Adams, tell about the sacrificial meal which Christians practiced in America. When I heard that people in America were going without food to help us in Korea I knew there must be a God and I decided to become a Christian."

Taegu Station, like Macedonia of old, has been calling and praying these past three years for someone to come over and help. Our prayers were twice answered within the past six months in the arrival of our two new missionary couples, Mr. and Mrs. Earle J. Woodberry, who after years of service in China, have come to Korea; and Mr. and Mrs. Robert F. Rice are new life recruits. But let us hear what they have to say, and learn how quickly and easily the Woodberrys, who are "old hands" in missionary work, have responded to this call for help. "Before we had our bags unpacked, we picked them up and journeyed to Seoul to join in a spiritual retreat with the majority of the missionaries of Korea... This was a beautiful way in which to begin our ministry here in Korea." Mrs. Woodberry adds, "I have been giving most of my time to the Sin Myung High School for girls, with an enrollment of 800. I have had six classes every week with about 60 in each class, for English Bible. On Sundays I have had a class of about 55 first year girls from non-Christian homes. Three afternoons a week I meet with the second year students at the Bible Institute for straight English. One afternoon I have given to the whole student body of the Bible Institute an hour of music instruction. During the special class for Bible women I have had a similar class with them. One night a week I have had two very interesting and inspiring groups of young men in a Christian night school. Among other activities I have given missionary talks, chapel talks, solos, piano playing for special revival services, etc. Mr. Woodberry has been equally busy teaching English Bible- 7 classes of 60 each at the Keisung Boys' High School of 1200 students, several classes for the High School teachers, classes for doctors and nurses in the Presbyterian Hospital and the Government Hospital and Medical College, Sunday preaching, a Sunday morning Bible class, chapel talks, etc. keep the time more than full.

The very newest missionaries are only a month old in the station life but they are not idle either. While language study is their principal occupation at present, there have been opportunities for witnessing, not only through their music, for they have learned a few songs in Korean, but by means of the Gospel truck. "Small children can be heard saying aloud the familiar characters written on the sides and back of the truck- 'Jesus saves', 'God is light'-love, Korea unto Christ.' The first Sunday in June the Gospel truck did its first itinerating in the country to a village which had been raided by communists six months ago. Since the massacre of 36 young men of the village, the church at Paksa has trebled its membership. The following Sunday the truck also went to a small, clean and orderly church where there were neither pastor nor ordained elders, at a standstill in growth. This Sabbath the church was decorated with flowers and Christian banners, it being Flower or Childrens' Day. The four hours worship that morning and afternoon was a spiritual blessing. "

But not only the newest missionaries hear the call to "Come over into Macedonia." The call exists for the veteran missionary as well. Let Miss Bergman, our oldest missionary in point of service in Taegu tell of her experiences. "When I first came back three years ago, I made a survey of all the land yet to be possessed in this province, and made a map, showing the unevangelized areas in black while those already reached were in white. During the first part of 1949 the Lord so burdened my heart that I could not contain myself and I was moved to take time off from my Bible Institute teaching to go into the country to help in forward evangelistic work. At my request, Pastor Ko suggested the area he considered the most needy, which proved to be a village belonging to the Syung clan, one of the most

noted of the "gentleman class" of Korea. A Bible woman was sent ahead to prepare the way for us - myself, the Bible woman and a Bible School graduate to work with the children. Going into this village without a man evangelist seemed unconventional but it proved to be the wisest course. On the second day our host was reprimanded by the village elders and commanded to send us away, but the Lord undertook and we were enabled to stay eight days giving out the Gospel from house to house during the day and holding public services in the courtyard at night. Thirty five new born babes in Christ met to worship together on the last Sunday. Just as the meeting was being dismissed, one of the "fathers" of the village appeared in the gateway with a large cane in his hand and remarked, "You three women have done more in this village in these eight days than Confucianism has done in five hundred years." The approach for living quarters in another village was made with fear and trembling, but again the Lord undertook. Because the party consisted of three lone women, the head man invited us to stay at his house. We found an unusual hunger among the children for the Gospel and they learned to sing John 3:16. As we visited from village to village the song was echoed from every mountain side as the children gathered their fuel. On one of these trips we found an old lady of seventy who had built a stone altar in her courtyard to the spirit of the seven stars in the Great Dipper. For 17 years she had been offering, late every evening, a bowl of clear water from the well, to this spirit. But at the time of our visit she was angry with the spirit because of the death of her son and grandson. The first time Christ was presented to her, she said, "This is just the spirit I've been yearning for" - and she accepted Christ with all her heart. ... During the past year these little church units, and many more beside, have grown and become established in the Lord." We are grateful that the home Board has seen fit to grant another year of service beyond retirement to Miss Bergman, for "there is still much land to be possessed," and we are short of workers.

To provide for this shortage, a special term Bible Institute has been held during May and June to train women to go out at once into the work. There was no training of workers during the war years and we are suffering from that as well as from the general breakdown of standards in all avenues of service. Training workers takes the time of several of our missionaries. Mr. Campbell and Mr. Lyon, in addition to being principals of Bible Institutes, one in Tae gu and the other in Kyungju, maintain a teaching schedule - "just teaching," someone echoes - "but what could be more exacting, and at the same time rewarding, than teaching the contents of the most wonderful Book in the world." The young people stream in every term, most of them from country districts, from behind the plough and out from four mud walls, with the minimum of money, clothes, a bag of rice and a conviction that God has sent them. Mrs. Henderson, who also gives full time to the Taegu Bible Institute, finds it discouraging when, as occasionally happens, one's students are indifferent to work; but when, after terms of study, they are inspired to do some personal digging - this is the teacher's triumph and joy, "and certainly is an effective way to multiply one's self in the effort to "possess the land" and witness for our Lord to the "uttermost parts." Churches and Sunday Schools may be started almost anywhere these days if only a man is sent out. The Bible Institutes provide the training for these workers. In the Kyungju B.I. two terms of the Lower School were held with an enrollment of 60, and the Higher Bible School began in the spring with twenty young people preparing for full time service. In Taegu, combined enrolment of the Higher and Lower Schools climbed to 325.

Miss Ross reports upon another avenue of service in Country Classes. This spring finds the countryside much more peaceful than during the winter. None of our country Bible Classes were called off because of the unrest as was the case a couple of times last year. Everywhere there are many eager to hear and accept His Gospel of salvation." She finds the D.V.B.S. with its children's classes and youth conferences, interested and instructed by the use of Flannelgraph lessons, effective wedges for moving "into the land." Mr. Campbell, too, has conducted 3 country classes this year and found that the interest in the study of the Word was as encouraging as ever and the number of those receiving Christ as their Saviour at the evening meetings as heart warming as ever before. Mr. Lyon has been using audio - visual aids also, in his evangelistic efforts, with very gratifying and encouraging results. With an enrollment

tric generator, a movie projector and the "I Am the Way" series, he had found it possible to conduct a satisfactory evening evangelistic service, with thousands reached every night. He reports: "I have held such services in villages where our gatherings were guarded by armed soldiers lest a communist raid occur. In another place we held our meetings just two days after the village had been burned and seven men killed. In several places where we had hoped to hold meetings indoors the crowd has been so great that we were forced to wait until other plans could be made."

Sometimes we must repossess the land and that has been the case with the two high schools, the one for boys and the one for girls. They were founded and conducted by the missionaries for many years and have finally been brought back under the jurisdiction of Presbytery during the past year. During the war they had been made government institutions and even "the smell of Christianity removed". Great progress has been made to bring them back to a Christian basis. It is heart warming to hear the hundreds of students singing Christian hymns. Bible is a required subject. Both schools have ordained pastors as chaplains. We are indeed thankful that Bob Pierce, Gil Dodds and Bob Finlay were led to come to Korea and lead evangelistic services. They gave their vigorous testimonies and led hundreds among the students of all Taegu to allegiance to our Lord. Because of a new ruling by the educational bureau the schools have had to reorganize on the basis of separate junior and senior high schools, bringing many problems, but charters have been secured in both instances. We rejoice that whereas last term there were six Christian teachers in the girls' school, this term there are twelve.

Dr. Frank Laubach, in his literacy campaign in this area taught us new methods to use in "possessing the land". His presence in our midst was an inspiration for which we praise the Lord. We were all impressed with his personality and vital interest in the illiterates and the presentation of the Gospel message to these underprivileged.

Two of the younger members of the station, Dr. and Mrs. Moffett, still assigned to language study, report progress in some lines. Mrs. Moffett says: "By far the greatest part of my time since coming to Korea has been spent in trying to establish a routine for the house and in supervision to that end. Housekeeping, gardening, and looking after the family has taken most of the time. Settling the house stretched out into months, due to packing up to go to language school twice, unpacking again, and during this spring in making way for the plumbers, carpenters and electricians to work. We were indeed glad to get back to home base after camping out six months of last year. Indeed, these past seven months have been the nearest thing to normal living our small Charles has ever seen, being the first time in his three and a half years that he has been more than three consecutive months in the same house. During the winter Mrs. Campbell has been of inestimable help to my language study by taking young Howard's first grad off my hands. I have been able to give an hour every morning to study with a teacher and am glad for that. (Mrs. Campbell is also teaching three of the U.S.A. Army advisor's children as well as numerous English classes.) At Christmas time I tried giving a flannelgraph lesson to the small children at the refugee tent church, and found the experience very stimulating."

Dr. Moffett did not have the privilege of language study this year, for the failure of Dr. Smith and Dr. Lowe to return to Korea and the health furlough of Miss Lawrence have necessitated his supervision and administration of the seventy-eight-bed general hospital as well as that of the leprosarium. As he expresses it, his report for this year covers such things as "3395 blood counts, 70 gastric analyses, 24 doctors, a peach orchard, 900 lepers, powdered milk, double-decker beds for nurses, the price of coal, an X-ray therapy machine no one knows how to run, one-meal-a-day street urchins studying Bible and school subjects every night, the advantages and disadvantages of steam and hot water systems, the legal problems and entanglements connected with land tenure and purchase, pulling suicides out of wells and suspected communist employees out of jails, the purchase of cows, cars, furnaces, houses, and pingpong balls.

"The general hospital has a large staff of Korean doctors--in fact too large for the number of beds, but almost necessarily so because of the departmentalized work carried on. Each of the departments of medicine, surgery, eye, ear-nose-and-throat, pediatrics, gynecology-obstetrics have a chief, some an assistant chief, and then at least one resident and an intern in training. Altogether there are nine doctors, thirteen residents and six internes. The work will be carried on much more efficiently and effectively, and better training will be given the staff when we have a replacement for the brand new dispensary building which burned down just before the war.

"One of the major concerns in the hospital program has been the evangelistic work. Lee Min Ung, the Bible woman, is a deeply spiritual and much loved worker and most faithful in her ministry. In the fall she was joined by a full time man evangelist. Before the war the hospital had a voluntary organization called the Preaching Society which was richly used in follow-up work among the patient converts. (Seventeen of Taegu's Presbyterian churches were begun by these hospital converts.) During the past year this Preaching Society was reorganized with almost all members of the staff and workers voluntary dues paying members. 473 decisions for Christ have been recorded through the hospital ministry during the year.

"The Nursing School has had a good year in improved quarters. Due to plans for converting the present school building into the Public Health Unit the old hospital building is now being made into the school of nursing. The new dormitory is a pressing need.

"In the leprosarium, housing over 800 patients and an orphanage of 40 healthy youngsters there is the prospect of a full time Korean doctor and a bacteriologist in residence. The government is anxious for us to take in another 200 patients and to that extent will provide the funds for additional dwelling units. We probably will do so this year. We are also in the process of planning for an enlargement of the chapel, a new dispensary building, and a tuberculosis unit. Patients have been voluntarily giving up one meal a week and using the savings for a fund to enlarge the chapel. During the missed meal hour those fasting go over to the chapel to pray."

All during this past year, and especially during the fall and winter there were disturbances throughout our whole area -- raids by communist guerrillas, who without sufficient food and clothing made attacks on the villages, more especially upon those villages where there has been someone who has informed upon them. Food and clothing were taken, homes burned, and the young men of the village killed. In only one instance did they seem to single out the women and children for murder. This has kept the whole province in a ferment which is just what the communists desire. We marvel at the calmness with which our Korean Christians have continued their appointed tasks. With so much suffering in so many areas, Mrs. Lyon has been busy with the administration and distribution of relief. Food and clothing have gone to non-believers as well as believers where the need was greatest. An estimated 50,000 people have received some form of relief since Christmas and there are 13,000 more who were forced by the army to leave their homes in a scorched earth policy who should be receiving relief soon. The Foundling Home, the Home for the Aged, the orphanages, the Blind School and the lepers living in the cemetery and the tent village refugees have all been helped through material sent through Church World Service, and through individual packages sent by friends at home. When calls come for relief how often we wish for some kind of "video" that would enable the senders to see the gratitude of those who are helped.

We are most grateful, too, for the funds which have come from the Sacrificial Meal Fund. It has helped church workers, those in need of medical care, the lepers, and those who were hungry.

Then too, there is the Restoration Fund which is being put to good use. A great deal of the time of both Mr. Campbell and Mr. Lyon has been given to the disbursement of those funds, in committee meetings deciding upon the use of them, and then in a follow-up check on the actual use. In the presbytery in which Taegu is located "fourteen million won was appropriated for the restoration of church buildings. This was divided among 102 churches, giving an average of 140,000 won, or fifty dollars gold to each one. Six evangelists were employed with the purpose of resurrecting churches that had disappeared during the war years. Twenty have already been brought back to life and in every case the present group is larger than before the war." reports Mr. Campbell.

In the Kyungdong Presbytery, where Mr. Lyon administered the funds, in a presbytery about one fourth the size of the Taegu Presbytery, five million won have been spent on restoration of churches. Some of the buildings had been confiscated by the Japanese and demolished, others were forced to sell for almost nothing and unite with distant churches in an effort designed by the local Japanese officials to discredit the Christian church and religion. Other buildings were falling to pieces for lack of money and building materials. One interesting item is that the committee ruled that since church bells had been requisitioned by the Japanese and melted down for the iron during the war, they should be replaced. "I had the pleasure of ordering an assortment of 45 large and medium-sized bells in one order, approximately half of our ninety churches had already provided themselves with a bell or its substitute. We feel that the welcome sound of a church bell in a Korean village is about

the best rehabilitation we could give them because it restores their confidence and prestige," Mr. Lyon writes.

It might surprise some of our friends in America who can go to the corner grocery to do their shopping to realize how much of the precious commodity, Time, it takes to carry on a household here these days, to order food supplies from California or Hongkong, both by parcel post and by freight, care for them after arrival and do the necessary accounts and correspondence involved. Then there are the multitudinous duties that press upon us with the constant stream of callers, from pastors coming for conferences about the work, evangelists and workers to be paid their salaries, workmen asking for materials in the "restoration" of our houses and churches, contractors to be paid, students with personal problems and parents or friends asking for our influence in getting their children into school, students asking for special drill in English oratorical contests (and getting it), relatives interceding for members of their families afflicted with leprosy that they might find life in our leprosarium, the lame, the halt and the blind seeking help or comfort, those whom thieves have dispossessed of their all, to the piano pupils, all would furnish excellent material for an account of "My Day". We rejoice in these contacts for there were years just before the war when our friends dared not come to see us. Now our homes are those with the "open door" --there isn't time to shut them between visitors. Through it all may we keep this prayer before us, entitled,

THYSELF

"My Lord, I work for Thee from day to day
And serving Thee I find a holy bliss.
But this I pray.....
Let not the joy of service e'er replace
The heart's delight in Thy dear self. Thy face
Be still before me, unbedimmed
By lesser views of nicely trimmed
Routine, mechanics of the task.
Success of blessing I may ask
From Thee, and Thou bestow --
For this, O Lord, I pray."

(Henderson)
Taegu, Korea
January 24, 1950

Dear Friends,

There is a lapse of six months since my last letter which is two months too long, according to rule! I leafed through my brief daily diary and wished I could send you a moving picture of the varied activities of a mission station. It might not sound or look too thrilling to you, for most of it is just ordinary living. I will give you some jottings----

July ----- Dr. Frank Laubach's visit. Koreans respond to unique method of learning to read. We all try teaching it. We must find a way to continue this and make it a means of preaching the Gospel..... Annual meeting of mission brings fellowship and joy in sharing problems and encouragements. Heat holds off until Bible Institute graduation day! Visitors....leaks... sunsets-conference for leaders and more heat.....Canning, too.

August---Wonderful vacation in a new beach resort for missionaries..swimming, reading, fellowship, lazy days, gorgeous views and sunsets...Back home to prepare for Fall term of B.I.. A two day trip to Pusan, the southern port, to visit Australian missionaries and see a new Bible Institute being developed by our own former Principal.

September ---- Regular schedule of teaching- about 160 students in three grades of the higher division... Meetings, accounts, relief work, epidemic of encephalitis, thefts in our dorm .. no water! A Sunday in the country, rain and we are hauled through the swollen river by an army truck.

October---- Housekeeper this month... Calling every Monday in the homes of Southwest Church- all vie in entertaining me-they are so pleased. Satisfaction to meet deacons and elders in their own homes.

November-- Edna Lawrence, our only American nurse flies to America for treatment for glaucoma-we are sad but pray for her speedy recovery and return.. NEW MISSIONARIES ARRIVE! The Van Lierops and two children come for Andong, our neighbor station. Dr. Mackay President of the Board also arrives and we have a one day mission meeting in Seoul.

December-- Distressing news from country district- 104 houses burned and 32 people killed. Many cannot sleep at night for fear of what may be coming upon them... Presbytery which means meetings and callers many.Problem of the two seminaries intensifies-will our Presbyterian church divide as the American one, on these issues? ..Christmas preparations..Our new members, Mr. and Mrs. Earle Woodberry arrive, are our guests until they go into their own house. How fortunate we feel in having such devoted, gifted workers, even for three years, while their loved work in China is closed to them... I go to Seoul to spend Christmas and the days following. Many lovely gatherings, culminating in a three day retreat of all missionaries. What a privilege to sit together in His presence and meditate upon the ministry of the Holy Spirit, shutting out the many confusing voices in the world and tuning in to

the One Voice which is authoritative and trustworthy. Surely we can become "power-conscious instead of problem-conscious" if the Holy Spirit controls us.

January- and 1950- What will this turn of the half century bring for us and the world? Births, deaths, marriages, all the round of life mysterious and its Providences. The Gospel preached to the ends of the earth and lost ones brought back to the Father's house. What challenges to prayer come to us to whom He has committed the word of reconciliation. We are meeting daily for prayer in the station here-you are joining us there. Here are some urgent requests:

General Assembly meets in Taegu in April. Pray that the controversy over liberal teaching may be solved in God's way.

Bible Institute- Pray for the right qualified man for Principal- Mr. Campbell is taking it temporarily. Pray for more older students to be trained as workers. For us who teach that the Word may really convict and change hearts.

New Workers- Pray for new young people to come as missionaries, before all who are soon due for retirement leave the field.

New Nation- Pray for the President and government of Korea and America's relation to the problem.

The Church and its Leadership- Praise for the many true and faithful groups and for the work of the Holy Spirit manifest constantly.

The Seminaries- That they may be lead out of all error and prepare the young people for fruitful service.

Refugees and relief work. Our hearts are torn every day by the suffering from cold and hunger and we are helpless to fill the need.

This is enough to add to your prayer list. At our prayer meetings we've been singing a chorus that goes like this:

He is able, He is able, He is able to do
Exceedingly, abundantly, in all things for you,
More than we can ask, or think, He'll bestow,
Because He is able, and willing, we know.

Let us take Him at His word in 1950.

Yours in the fellowship of His service,

Helen M. Henderson

(Hill)

AGAIN EXILED FROM KOREA
(THIS TIME IN JAPAN)
AUGUST 7, 1950

DEAR FRIENDS--BY THE "TIE THAT BINDS"....

IT IS GOOD AT A TIME LIKE THIS TO TALK WITH YOU AND TO REMEMBER THAT YOU ARE CARING - NOT ONLY CARING, BUT PRAYING. THIS SUMMER'S LETTER IS LONG OVERDUE, BUT YOU WILL UNDERSTAND. I HAVE BEEN WAITING FOR MORE WORD FROM AND ABOUT HARRY AND MORE ENCOURAGING NEWS FROM KOREA.

FROM THE EXPERIENCES OF THE PAST WEEKS, CERTAIN MEMORIES JOSTLE INTO THE FOREGROUND. AT PEACEFUL TAE CHUN ON THE WEST COAST OF KOREA, WHERE WE WERE GATHERED FOR OUR ANNUAL MISSION MEETING, FOUR OF US WERE ASKED TO SING AT SUNDAY EVENING'S OUTDOOR SERVICE A HYMN WRITTEN BY DEAR DR. SWALLEN--NOW WELL PAST 90 YEARS OLD - ENTITLED "O BITTER THE WATERS OF MARAH." THE SUNSET-TINTED WATERS OF THE YELLOW SEA THAT STRETCHED BENEATH US LOOKED ANYTHING BUT BITTER, YET WHILE SINGING I HAD THE VERY STRONG IMPRESSION THAT GOD WAS SEEKING TO PREPARE ME FOR SOME "BITTER WATERS" AHEAD BY THE REMINDER OF PAST EXPERIENCES WHEN HE HAD INDEED SWEETENED FOR US THE WATERS OF MARAH. AND MY HEART ANSWERED "ALL THE WAY MY SAVIOUR LEADS ME; WHAT HAVE I TO ASK BESIDE?"

THAT VERY NITE IN THE "WEE, SMA' HOURS" THE SOUND OF HURRYING FEET DISTURBED SLEEP BUT NOT UNTIL MORNING DID I HAVE THE EXPLANATION FROM HARRY - "THERE'S SOMETHING SERIOUS GOING ON UP ON THE BORDER. WORD WAS RECEIVED LAST NITE." (OMITTING DETAILS) AT BREAKFAST WE WERE GIVEN THE ORDER FOR EVACUATION WITH THREE HOURS TO PREPARE. AS I LOOK BACK, THE CALMNESS OF EVERYONE ASTONISHES ME. AT ONE VERY SHORT BUSINESS SESSION WE "ADJOURNED TO MEET AT THE CALL OF THE CHAIR," WITHOUT HEARING MINUTES OF PREVIOUS SESSION. THE EXECUTIVE COMMITTEE WENT INTO A HUDDLE WHILE THE REST OF US PACKED AND THE CONVOY OF TRUCKS - JEEPS WITH TWO TRAILERS AND STATION WAGON - WAS SERVICED. (THE TRIP TO TAE CHUN HAD BEEN MADE IN A SPECIAL CAR ON THE LITTLE BRANCH RAILWAY.)

THE FIRST DAY HARRY AND I WERE IN A TRUCK. (DID IT HAVE ANY SPRINGS?) WITH THE HOT KOREAN SUMMER SUN BEATING DOWN, MERCILESSLY JOLTING OVER ATROCIOUS ROADS, POWDERED WITH DUST, DIZZY FROM THE WINDINGS, WE CLIMBED AND DESCENDED AMONG THE MOUNTAINS BUT LIKE ALL DAYS, THAT ONE MERCIFULLY CAME TO AN END AS WE PULLED INTO TAEJON, ON THE MAIN RAILWAY LINE, WHERE WE HOPED TO ENTRAIN FOR TAEJU. (DURING BOTH DAY'S TRAVELLING WE WERE FOR THE MOST PART TRAVERSING THE VERY ROADS OVER WHICH THE REDS HAVE MADE THEIR DRIVE SOUTH. NOT MANY DAYS LATER, THOSE HIGHWAYS WERE RED WITH BLOOD.)

IT WAS LESS THAN THREE HOURS AFTER WE HAD STRETCHED OUT FOR A REST (NOT SLEEP) WHEN AGAIN AT MIDNITE CAME THAT SOUND OF HURRYING FEET, OF VOICES. - "STAND BY FOR TOTAL EVACUATION. SEUL HAS FALLEN." BAGGAGE HAD TO BE ABANDONED (WE HAD ONLY A SUITCASE A PIECE) FOR THE TRUCKS COULD GO NO FARTHER. I FOUND MYSELF SEPARATED FROM HARRY IN THE DARKNESS AND DIRECTED TO THE JEEP WHICH WAS TO HEAD THE CONVOY - FIRST THRU' DARK TUNNELS, THEN OVER QUESTIONABLE BRIDGES, HURTLING THRU' THE DARKNESS OF A MOONLESS NITE, TEARING THRU' SLEEPING VILLAGES WHEN OFTEN WE LONGED TO STOP AND GREET DEAR KOREAN FRIENDS, SOME OF THEM STUDENTS IN OUR CHONGJU BIBLE SCHOOL.

AT LAST THE COMFORT OF GREY DAWN AND THE SO-FAMILIAR COUNTRYSIDE CAME TO LIFE IN AN IRONICALLY PEACEFUL MANNER, AND KOREAN FARMERS GAZED AT OUR CONVOY INCREDULOUSLY AS THO' TO SAY, "WHY ALL THIS COMMOTION? WHAT'S YOUR HURRY?" IT WAS ONLY AS WE WERE HELD UP BY A "FLAT" OR ENGINE TROUBLE SOMEWHERE IN THE CONVOY THAT WE INDULGED IN A COUPLE OF SODA CRACKERS AND A SWIG OF TOMATO JUICE FROM A "COMMUNITY CUP."

SEVENTEED HOURS AFTER LEAVING TAEJON, WE DREW INTO OUR MISSION STATION OF TAEJU, WASHED OFF A FEW LAYERS OF DIRT, ATE A FEW BITES, AND HARRY AND I WERE ABLE TO HAVE ONLY A FEW MOMENTS TO FACE TOGETHER AND WITH THE LORD THE QUESTION OF 'WHAT NEXT?' HARRY FELT THAT HE SHOULD STAY IN KOREA AS LONG AS IT WOULD BE POSSIBLE, WITHOUT FALLING INTO THE HANDS OF THE COMMUNISTS. HE BELIEVED IT TO BE GOD'S WILL FOR HIM. I, TOO, FELT THAT WE SHOULD STAY, AND PLED TO BE ALLOWED TO GO BACK WITH HIM. OUR BOARD SECRETARY FOR KOREA, DR. JOHN SMITH, HAD BEEN WITH US FOR MISSION MEETING AND WAS WITH US IN EVACUATION, TAKING THE ROUGHEST BUMPS HIMSELF, ENDEARING HIMSELF TO ALL BY HIS UNFAILING THO'TFULNESS FOR OTHERS AND CALM COMMAND OF THE SITUATION. HE TALKED WITH US AND WAS SYMPATHETIC WITH HARRY'S DESIRE TO REMAIN, SAYING THERE WOULD LIKELY BE OTHERS - BUT "NO WOMEN. WOMEN IN THESE CIRCUMSTANCES MIGHT SO EASILY PROVE AN IMPEDIMENT, A DEADWEIGHT, WHEN SUDDEN ESCAPE SHOULD BECOME NECESSARY."

THEN SUDDENLY - ALL HAS BEEN SO SUDDEN - THE TRAIN SCHEDULE HAD BEEN ADVANCED AND WE WERE ORDERED TO THE STATION TO TAKE WHAT WAS THO'T TO BE THE LAST TRAIN FOR THE PORT OF PUSAN, WHERE AN ARMY TRANSPORT LAY WAITING. THEN CAME THE AGONIZING MOMENT OF PARTING FROM HARRY - YOU WHO ARE LOVERS STILL AFTER THIRTY-THREE YEARS OF MARRIED LIFE, YOU WILL UNDERSTAND.... DURING SWIFT SECONDS WE HAD FACED TOGETHER THE POSSIBILITIES ONE DOES NOT CHOOSE TO FACE. THE ONLY THING THAT HAS BROUGHT INEXPRESSIBLE COMFORT IS THAT THIS IS FOR HIS SAKE AND FOR THE SAKE OF THOSE TO WHOM HE SENT US.

SLEEPING (?) ON A TABLE THAT NITE AND THE NEXT ON THE CROWDED TRANSPORT; BEING LEFT BEHIND WITH FIFTEEN OTHERS WHEN THE LANDING CRAFT PULLED OFF WITHOUT US IN FUKUOKA HARBOR - WELL, LET'S STOP HERE FOR DETAILS. FOR MILITARY REASONS IT WAS NOT POSSIBLE TO DOCK. WAVES WERE GROWING TOO HIGH FOR MORE ROPE LADDER DESCENTS DOWN SIDE OF TRANSPORT. WE HAD BEEN INSTRUCTED TO THROW HANDBAGS OVER ONTO THE LANDING CRAFT FOR WE'D NEED ALL OUR HANDS AND FEET TO GET DOWN. SO, OVER WENT MY BRIEF CASE WITH "LAST EARTHLY POSSESSIONS." DIDN'T RECOVER IT AGAIN FOR ALMOST THREE DAYS. THIS LEADS ME TO EXPATiate ON THE BLISS OF "TRAVELLING LIGHT" - MINUS EVEN HANKIE AND TOOTHBRUSH. WHEN WE FINALLY LANDED AT FUKUOKA I HAD REACHED THE GRASPING, HOARDING STAGE AND CAREFULLY FOLDED THE GREASY PAPER NAPKIN WHICH HAD BEEN WRAPPED AROUND THE DOUGHNUTS KINDLY SERVED TO US BY THE RED CROSS - IT WOULD MAKE A GOOD HANKIE! LATER WE WERE PRESENTED WITH TOWEL, TOOTHBRUSH, ETC. - BLESS THE RED CROSS! AFTER BEING SHELTERED FOR A FEW DAYS IN ARMY BARRACKS, THE SIXTEEN OF US, SEPARATED FROM THE REST OF OUR PARTY WERE BROUGHT TO TOKYO AND WELCOMED INTO MISSIONARY HOMES. (THE HOUSING PROBLEM IS ACUTE IN JAPAN) JAPANESE CHRISTIANS AND KOREAN CHRISTIANS HAVE BEEN ALSO MOST KIND. YOU CAN IMAGINE HOW COMFORTING IT WAS TO ATTEND KOREAN CHURCH IN TOKYO. OURS HAS BEEN ONLY A LITTLE TASTE, AS COMPARED TO OUR KOREAN FRIENDS, OF WHAT IT MEANS TO BE A REFUGEE. OF COURSE WE HAVE NO HOPE OF SEEING AGAIN ANY OF THE THINGS IN OUR HOMES IN KOREA BUT WHAT ARE "THINGS" AT A TIME LIKE THIS.

ON JULY 17 I RECEIVED MY FIRST LETTER FROM HARRY (EXCEPT A WEE NOTE THAT HAD BEEN BROUGHT OUT BY A SALVATION ARMY MAJOR, WHO LEFT THE DAY AFTER WE DID). SIX OF OUR MEN REMAINED. HARRY DROVE BACK WITH TWO OTHERS THE VERY NITE WE SAID GOODBYE. THEY WERE TOO UTTERLY WEARY TO DRIVE ALL NITE AND STOPPED TO SLEEP A WHILE AT A KOREAN INN, REACHING TAEJON WEDNESDAY MORNING AND GETTING SAFELY BACK TO CHONGJU THAT DAY, BEFORE ROADS MIGHT BE BLOCKED BY FIGHTING. HARRY AND JOHN HAD STRONG HOPE OF BEING ABLE TO STAY ON IN CHONGJU AND WERE BUSY AS BEES, EVEN VISITING COUNTRY CHURCHES ON SUNDAY. SLOWLY REPORTS DRIFTED INTO CHONGJU, BUT MANY DID NOT REALIZE "WHAT IT WAS ALL ABOUT." CHONGJU, NOT A LARGE CITY, NOT SEEMINGLY STRATEGIC, WOULD BE BY-PASSED, IT WAS THO'T. IT WAS NOT. TO MY KNOWLEDGE NO MISSION STATION HAS BEEN BY-PASSED.

ON JULY 10 CAME THE WARNING THAT THE REDS WERE DRIVING TOWARD OUR LITTLE CITY OF SOME 75,000 AND EVACUATION WAS ORDERED. AT 4:30 P.M. THE RAILWAY STATION WAS BOMBED--AT 5:00 P.M. HARRY AND JOHN, HEADING ANOTHER CONVOY WERE SPEEDING OVER THE ROAD TO TAEJON WITH GREAT SATISFACTION, THE DEEP SATISFACTION OF CARRYING TO A SAFE PLACE (SAFE, DID I SAY?) OUR DEAR LITTLE ORPHAN BOYS AND THE LOVED STAFF, WITH A GOOD MANY OTHER KOREAN CHRISTIANS, MOSTLY FROM THE NORTH, FOR THEY ARE THE PARTICULAR TARGET OF PERSECUTION FROM THE REDS. THERE HAD BEEN SEVENTY-FOUR, INCLUDING LITTLE ONES IN OUR MISSIONARY CONVOY--IN THIS CHONGJU ESCAPE ABOUT SIXTY-FIVE, I ESTIMATE FROM NAMES GIVEN. AGAIN THERE WAS NO ROOM FOR BAGGAGE. LIVES WERE TOO PRECIOUS. BLANKETS AND RICE FOR ORPHANS AND A FEW OTHERS WERE EXCEPTIONS AND I BELIEVE HARRY HAS A VERY FEW ARTICLES OF CLOTHING.

FROM TAEJON THEY DROVE TO TAEJU, WHERE THE ORPHANS AND OTHERS HAVE BEEN GIVEN REFUGE IN THE LARGEST MISSIONARY RESIDENCE, ONE WHICH HAD NOT BEEN REHABILITATED SINCE LIBERATION, IN SPITE OF ITS WINDOWLESS AND DOORLESS CONDITION A WONDERFUL SHELTER TILL COLD WEATHER BREAKS. NED ADAMS, FRAN KINSLER (FRAN IS INTERPRETING FOR U.N.) ARCH CAMPBELL AND HARRY ARE NOW LIVING IN THE CAMPBELLS' HOUSE IN TAEJU (OR WERE THE LAST I HEARD). THE TWO UNDERWOOD SONS, HORACE AND JOHN, HAD BEEN IN TAEJON TILL IT FELL AND ARE SAID TO BE SAFE, BUT I DO NOT KNOW WHERE THEY ARE. TAEJU HAS BEEN FLOODED WITH TENS OF THOUSANDS OF REFUGEES AND OUR MISSIONARY MEN HAVE BEEN MINISTERING TO THEM IN VARIOUS WAYS. THERE HAVE BEEN OPPORTUNITIES TO SERVE OUR DEAR AMERICAN SOLDIER BOYS, TOO.

THIS MORNING'S PAPER DESCRIBES THE DEFENSE LINE OUR FORCES ARE DETERMINED TO HOLD AS BEING IN OUR SECTOR ONLY EIGHT MILES FROM TAEJU - ALTOGETHER TOO CLOSE TO SUIT ME.

MY HEART HAS BEEN SOMEWHAT PREPARED FOR THE NEWS THAT OUR SON ROBERT, WITH ONE OTHER YOUNG DOCTOR, HAS BEEN ASSIGNED TO A CERTAIN BATTALION AND HAS PROBABLY ALREADY LANDED IN KOREA WHERE THE FIGHTING IS FIERCEST. OUR MARY ÉLIZABETH (MRS. GEORGE HORNER) WITH FAMILY SAILS FOR FRENCH CAMEROUN, WEST AFRICA, FROM FRANCE NEXT WEEK.

THE PRECEDING MONTHS HAD BEEN UNUSUALLY HAPPY ONES. THE MEMORIES NOW ARE FRAGRANT AND STRENGTHENING BUT SEEM NOW TO BE IN THE INFINITE PAST. YOU WILL FORGIVE ME FOR NOT ATTEMPTING TO TRAVEL BACK OVER THAT ROAD WITH YOU NOW.

WE KNOW THAT YOU ARE PRAYING. SO MUCH IS AT STAKE. OUR GOD IS WORKING OUT HIS PURPOSES AND "AS FOR GOD, HIS WAY IS PERFECT." YET - BEYOND OUR PUNY COMPREHENSION - HE HAS COMMISSIONED US TO PRAY, PROVIDED US WITH THE ARMOR AND COMMANDED US TO FIGHT (EPH. 6:10-18) IN THIS SPIRITUAL WARFARE. MAY WE NOT FAIL TO "STAND IN THE BREACH."

LAST WORD FROM HARRY, RECEIVED ALMOST A WEEK AGO, REFLECTED THE HOPEFULNESS OF OUR ARMY OFFICERS OF BEING ABLE TO HOLD TAEGU. AT PRESENT WRITING, THE "BATTLE FOR TAEGU" IS ON, AS YOU DOUBTLESS KNOW.

I'VE BEEN ASSIGNED TO TEACH IN HOKUSAI GIRLS SCHOOL IN THE LARGE CITY OF SAPPORO ON THE FAR NORTHERN ISLAND OF HOKKAIDO. PLEASE PRAY THAT I MAY BE ENABLED TO GIVE THOSE ATTRACTIVE JAPANESE GIRLS SOMETHING MORE THAN MUSIC AND ENGLISH, AS I WAIT FOR THE OPPORTUNITY TO RETURN TO HARRY AND KOREA.

THERE ARE SAID TO BE MANY KOREANS WORKING IN THE MINES NEAR SAPPORO AND I AM HOPING TO GET IN TOUCH WITH KOREAN WOMEN AND CHILDREN ALSO. SHOULD HARRY BE FORCED TO LEAVE KOREA, I AM INFORMED THAT MINE OWNERS WOULD WELCOME HIS WORKING AMONG THE MINERS - KOREAN. YES, THE REPORT IS THAT THE MAJORITY OF KOREANS IN JAPAN ARE RED; BUT THEY NEED THE GOSPEL, WITH ITS POWER OF "WASHING WHITE AS SNOW."

I'M STUDYING JAPANESE THIS MONTH IN ORDER TO MAKE MY WAY AROUND MORE EASILY. AS A RESULT OF A CONVERSATION ON A TOKYO BUS, I AM LIVING NOW IN THE SUMMER HOME OF A FINNISH LUTHERAN LADY WHO MARRIED A JAPANESE MAN, ONE WHO HAD SERVED IN BOTH FINNISH LEGATION IN TOKYO AND JAPANESE LEGATION IN HELSINKI. I'M IN THE MAID'S ROOM. AND SO HE LEADS AND PROVIDES AND COMFORTS.

YOURS, THANKING GOD FOR THE TRUTH OF
ISAIAH 26:3

MARY R. HILL
(MRS. HARRY J.)

FROM: Board of Foreign Missions of the
PRESBYTERIAN CHURCH IN THE U.S.A.
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GOOD PICTURES AVAILABLE

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or thereafter

Elsie Thomas Culver, Press Relations

You will be interested in these graphic accounts received from Edward Adams, Presbyterian (USA) Missionary, who has been in Korea ever since the invasion, bolstering the morale of Korean Christians and administering relief.

Seoul, Korea, October 2, 1950

REPORT ON SEOUL

Back from Pusan with a truck load of powdered milk, clothes, flour and barley for Taegu. Now at Taegu airport. "Nothing scheduled but you might stick around". One hour later: "Plane leaving at a quarter to one".

Flying weather was fine. The hour and a half run gave good visibility. Eight or ten places where mountains were smouldering. Mopping up operations of the U.N. Army! We circle Seoul. The Presbyterian compound looks O.K. from that distance. The large building west of Capitol in high flames (gasoline?) We land smoothly, taxi past burnt out hangars. Devastation everywhere. Main operations building unusable. An old Korean-style building being used.

"How do we get into Seoul?"

"There's nothing regular. You'll have to thumb your way in."

An hour's wait. Much thumbing. A colored trooper comes by, says: "Better chance a mile down the road where several roads converge. I'll help you."

Struggling under bed-roll, bag, brief-case, and two days of rations, we make it. Another long wait. A truck comes by filled with U.N. officials. They have occupied one of our residences in Taegu. Someone has spoken to the driver. The truck slows, comes to a halt and waits, while I try to run with baggage. Who was it that spoke to the driver? Charlie Coates, son-in-law of Sam Higginbottom. We had entertained him in our home before this "police action" broke loose.

Signs of battle all the way in. Yundong-po not so badly damaged as anticipated. Church standing. After crossing the railroad we turn off the main highway, pass the small air-strip on the Han River flats, then cross the Han on a pontoon bridge. Destruction everywhere. As we get back on to main road, again signs of heavy fighting. -- Big guns and rifle fire. A streetcar standing. Trolley cables cut. Sand-bag barricades across the street at intervals. Fox holes along the sidewalks. Someone said, "Adams! Where are you headed for? Better come with us."

"All I know is I'm on my way, prepared to hole in anywhere."

We head for barracks near Camp Sobbingo. Second cottage to right.

"Major! Will you put a cot in our quarters for this gentleman?" A little later, "Everything is ready, sir." We go in. A cot, mattress, pillow, two sheets, two blankets!

Later - "Have you got room for me in that jeep?"

We head for the heart of town. Any building over two stories high gutted with fire. Half of them damaged by shell-fire, many lying flat.

The jeep has to dodge the wires hanging everywhere. Refugees coming and going, trying to locate their homes in the rubble. The railroad station is a skeleton. Severance clinic completely burned out. Isolation and laboratory buildings seem O.K. The city South Gate scarred but still standing. Can be repaired. Buildings all around shell-marked. Banto Hotel looks good from a distance. The Town Hall, one end burned. The capitol building - all in flames. Ceremonies were held there by MacArthur and the President, but something went wrong. What a shame!

"Would you be willing to drive back by way of our compound? That's awfully good of you!" The Koons' (missionaries) house looks very well from the road. Our house! There it stands. No holes in roof. Walls O.K.! The other houses flash by. No sign of large damage. The front gate is shut. Everything looks peaceful inside. How hard to refrain from asking for a stop, but it's six o'clock. I mustn't impose.

The Christian Literature Building gutted by fire. Y.M.C.A., also Bible House, caved in - roof and much of walls gone. "Home" again at Sobbingo. Early to bed. Ten fifteen - much rifle fire. Lots of underbrush around. Is it nervousness or the real thing? Off by seven thirty the next morning, walking this time. Severance Medical Center. Main ward building Severance Medical Center slightly damaged. Special ward building destroyed. Student nurses dorm: roof gone, windows smashed. Graduate nurses dorm: badly damaged. Four staff residences destroyed, everything looted. Library and books safe. The Chongno bell house is gone - bell on the ground. Metal is discolored from heat of the fire.

Bible House is still smoldering; C.L.S. (Christian Literature Society) front door is mostly metal and intact. Through the book room - nothing but ashes. So hot can hardly stand it. Up to second floor - again ashes. Third floor - ashes. Our office - ashes. Metal parts of furniture, doors, etc. dropped where they were. Floor gone. Glass in windows hanging like icicles. Plastering on walls and ceiling pealed. Fourth floor - ashes. Fifth floor - the heat had spent itself. Lumber and window frames for the broadcasting studio, still unfinished, lying about. (Broadcasting equipment had, fortunately, not reached Korea - held in Japan. - ed.) Roof intact but hit in two places by bombs or big gun fire.

We rush on to Yun Chi Dong - our compound. The eldest daughter of gate keeper bumps into me as I come in. She looks up, exclaims, calls to her mother. Other children come out. They begin crying. Later find the reason. The father was an opportunist - catered to the Reds. When liberation came he was shot - just two days ago.

Up the hill - half way to our house - some one spies me - the word spreads - they come from all directions, arms out - eager - hungry (literally). But where are our servants, Pak-Subang, Sim-Ssi? Some one calls. No answer. Yes, they are alive. Here comes Pak. What a bear hug! We try to catch up three months in three minutes. A cry! Someone has thrown herself at me weeping - with joy. It's Sim-Ssi, our faithful cook.

The servants have been in and out of Seoul several times as fortunes of war changed. Now, most are back in their homes. All servants quarters undamaged! A miracle! Three shell holes in our yard - the only ones on the whole compound. All glass gone on that side of the house. Ceiling jarred loose in many places. Otherwise house undamaged. A few upholstered furniture pieces left behind with all upholstering ripped off. An occasional table or bureau, but all drawers removed - the skeleton left.

The rest of the morning spent in inspecting the houses. All personal belongings gone! What use did Communists have for our theological libraries? No whole pieces of furniture. About 50% of windows intact. Furnaces, radiators, and plumbing all in apparent good condition. With the main part of the city lying in rubble, Korean homes all about the East gate flattened out, how grateful we should be!

The Yun Dong Church undamaged! Chungsin, the Girls School, not only undamaged but hardly any windows broken! Pilley Kim Choi's son and daughter came out. Teachers, students! No school sessions yet. Rev. Chun arrives. He spent much time in prison but was released. Prisoners were being shot at as they came out but he managed to get by between shootings. Many pastors and others imprisoned and not heard from since. Deacon Kim, our contractor, appears, will start looking for materials right away. Several rooms in each house could be made habitable by exchanging window panes, but how about food, water, light, transportation?

Over two hundred thousand won (1800 won = \$1. U.S.) goes out for back salaries of compound cooks, etc. Why didn't I bring more money? I must get back to Taegu and bring more. One who had eaten nothing today, because he was all out, was payed first.

Harold Voelkel, mission chaplain, now in the U.S. Army, arrived while we were talking. Horace G. Underwood is in town with the Army but has not gotten around to the compound yet. Bill Shaw, Jr., was killed two days ago in action. (All missionaries. -ed.) What a loss for us all.

"Sim-Ssi has a meal for us. Come on Harold." She has prepared an egg broth and a bowl of rice; also bean sprouts and sea weed. Where did she get it?

We walk over half the six miles back to camp. Happy reunions taking place everywhere. People shouting across the street to each other. People walking among the ashes. There is Rev. Insik Lee (elderly pastor from Pyongyang). How did he survive? "Hello, Ahn Mokso" - I am a Presbyterian Seminary student. There are about ten of us living up here in the dormitory. Come and see us." And so the Kaleidoscopic picture goes. More later.

Edward Adams.

KOREA CALLING

This paper is sent to you by request of a friend in Korea, so that you may know something of the Christian work being done in that land. We hope you enjoy reading it.

It will help the work of the missionaries and the Church in Korea if you will send your subscription on the following form, and thus make sure of getting this paper eleven times a year, each month except September.

E. J. O. Fraser.

Manager

.....
"Korea Calling".

c/o Christian Literature Society,

91, 2 Ka, Chongno, Seoul, Korea.
.....

.....1950

Rev. E. H. Miller, Ph. D.,

2612 Hillegass Avenue,

Berkeley 4, California, U.S.A.

I enclose, for one year's subscription to "KOREA CALLING", the sum of US \$1.50, for which please see that this monthly paper is sent to the following address:

Name

Address

.....
(Signature)

Foreign Missions and Overseas Interchurch Service

THE BOARD OF FOREIGN MISSIONS
OF THE PRESBYTERIAN CHURCH IN THE UNITED STATES OF AMERICA

156 FIFTH AVENUE, NEW YORK 10, N. Y.

November 27, 1950

BOARD GENERAL LETTER No. 110

Dear friends and fellow-workers,

One of you once wrote, "May the Light that startles and attracts never be lacking among the daily piling-up of details and papers!" Such is our prayer and wish for you this Christmas time. For the "details and papers" — both yours and ours — always significant in our task, are not only becoming more numerous due to the increasing problems and opportunities but are much heavier and more urgent because of the tensions and sufferings which burden so many these crucial days.

Someone has said that we are at "the twenty-fifth hour," a time when even the night about us is threatened by a deeper night. We pray this may not be so. We do not believe it will be. For in the surrounding darkness of fear, conflict and unbelief, Christmas comes again, and again we see the Great Light.

Therefore, come what may, and especially at this Christmas season, wherever or in whatever state we may be, let us rejoice in our hope, our faith and our mission "through the tender mercy of our God, whereby the dayspring from on high hath visited us, to give light to them that sit in darkness and in the shadow of death, to guide our feet into the way of peace."

Even so, may this be the spirit, the fact and the redeeming power of a truly universal Christmas for us all!

C. T. L.

National Council of the Churches of Christ in the U.S.A.

After years of separate and sometimes competitive plans and progress, twenty-nine of the great Protestant and Eastern Orthodox communions will meet in Cleveland, Ohio from November 28, through December 1, 1950, to unite their several interdenominational service agencies into a simple, more effective organization: The National Council of Churches of Christ in the U.S.A. The long cherished hope of a single instrument through which the churches may work together to strengthen Christian influence in all areas of life in America has at last been realized.

Through interdenominational agencies such as the Federal Council of Churches, the Foreign Missions Conference, the International Council of Religious Education, the Home Missions Council, and others, different communions have cooperated in many different fields as they determined what could be done better together than separately. Now, the unification of these interdenominational agencies in the National Council of the Churches of Christ in the U.S.A. will pick up these many cooperative enterprises and carry them forward with greater power and into wider service.

The new organization is not a merger of denominations, but a plan for achieving better coordination and efficiency in the field of interdenominational cooperation through the unification of the following eight existing interdenominational organizations:

Federal Council of the Churches of Christ in America
Foreign Missions Conference of North America
Home Missions Council of North America
International Council of Religious Education
Missionary Education Movement of the United States and Canada
National Protestant Council on Higher Education
United Council of Church Women
United Stewardship Council

THE NATIONAL COUNCIL OF CHURCHES is created by the official action of the following communions:

African Methodist Episcopal Church
African Methodist Episcopal Zion Church
American Baptist Convention
Augustana Lutheran Church
Church of the Brethren
Colored Methodist Episcopal Church
Congregational Christian Churches
Disciples of Christ
Danish Evangelical Lutheran Church
Evangelical and Reformed Church
Evangelical United Brethren Church
Evangelical Unity of Czech Moravian Brethren in N. A.
Friends — Five Years Meeting

Friends of Philadelphia and Vicinity
 Methodist Church
 Moravian Church (No. and So. Prov.)
 National Baptist Convention, U.S.A. Inc.
 National Baptist Convention of America
 Presbyterian Church in the U.S.
 Presbyterian Church in the U.S.A.
 Protestant Episcopal Church
 Reformed Church in America
 Roumanian Orthodox Episcopate of America
 Russian Orthodox Church in America
 Seventh Day Baptist General Conference
 Syrian Antiochian Orthodox Church
 Ukrainian Orthodox Church of America
 United Lutheran Church in America
 United Presbyterian Church of N. A.

Underwriting Missionary Support Very Popular

Increasing interest in adopting missionaries is shown by pastors, particularly by young men who are starting their ministry, and also by older men who feel this is the best way to arouse the Church to a realization of opportunities overseas and to enthusiastic support of the benevolence budget. The Board will be making many arrangements for underwriting a missionary's work budget — station support — in addition to the actual salary and maintenance of the missionaries. Will missionaries please regard such arrangements in the same category as regular support arrangements. In each case, a letter of notification will reach you from the Division of Special Gifts.

More and more it is important that the budget be lighted up in order to enlist financial support by the Church at home. Statements and letters of interpretation will be received with great appreciation and used by the Division of Special Gifts.

Missionary Letters to the Home Church

The new interest in the adoption of missionaries, together with the fresh channels of publicity for our work through *Presbyterian Life* and elsewhere, makes more imperative than ever a steady flow of letters from our missionaries to friends and supporters in the homeland. Yet there are indications that the total of such letters reaching the Board is decreasing and it is evident that some missionaries seldom if ever write letters to supporting churches with copies for the use of the Board.

One pastor, himself born in a missionary home overseas, writes very frankly on the subject as follows: "I am at a loss to understand the complacency with which modern missionaries accept support from churches in the homeland and the inconsiderate indifference they assume toward those churches. It is truly a disillusioning experience. After getting our congregation to undertake the support of missionaries, it is rather embarrassing to have to apologize incessantly for their negligence. The relationship between the church and its foreign representatives should be a personal relationship and it takes the fullest cooperation to achieve such a status."

We know how busy all of you are but we urge every one of you to write your quota of missionary letters

in 1951 and beyond. To stimulate you in this direction and provide you with helpful suggestions, we are mailing out to each of you through Readers' Service copies of *Tell the Folks Back Home*, written by Mrs. Elsie Thomas Culver of the Division of Literature and Publications.

Individual Gifts Are Increasing

The Department of Special Gifts and Annuities reports that individual gifts are about 70% over last year and that annuities are 47% higher. Mr. Rosengrant also reports that 44 people went on the Guatemala Seminar this summer and came back with a keen appreciation of the missionary enterprise of their Church and a desire to support it more fully than ever before. These 44 people, representing 16 states, are busily engaged in talking about their experiences and arousing missionary enthusiasm in others. Seeing is believing!

Displaced Persons

In 1948, the Displaced Persons Law passed by the Congress of the United States opened the doors of America for 215,000 units, or approximately, 537,000 persons. In 1950, this Law was extended to include 341,000 units or approximately 852,500 persons. Those persons eligible for selection for resettlement were those displaced from the country of their birth who cannot return because of persecution or fear of persecution on account of race, religion or political opinions.

Church World Service is assisting in the resettlement of these people. To more adequately carry on the program in our own Presbyterian Churches the Joint Committee of Resettlement of Displaced Persons, representing the Board of National Missions, the Board of Christian Education and the Board of Foreign Missions, was created with Dr. Leber as chairman. Heading up the staff of ten workers in the office at 156 Fifth Avenue, is Dr. J. L. Hooper. On the West Coast, the Rev. Paul Melrose, missionary on furlough from China, is representing the committee. In Europe, the Rev. and Mrs. Harold H. Henderson represent the committee. The Presbyterian Church has taken as its special responsibility 3,000 units, or approximately 7,000 displaced persons, for resettlement within the heart and life of their churches and communities.

The selection of the displaced persons is based on assurances given by a citizen or citizens of the United States that such a person will be suitably employed and shall not become a public charge. Such assurances have been largely by voluntary agencies, especially those of the Jewish, Roman Catholic, Orthodox and Protestant Churches.

The several church agencies have representatives in Europe who have access to the displaced persons camps for direct contact with the displaced persons. Those representatives work through Church World Service to determine policies for getting a maximum number of people out. The Methodists and Presbyterians are asked to sponsor some Orthodox families found in the camps in great numbers.

As of December the 1st, 641 units, (approximately 1,400 people) have been resettled by the Joint Committee. For the most part the program has been a very satisfying

one and has done much to enrich the life of the individual church and community to which the displaced person has become attached.

The Situation in Korea

In the course of the war in Korea a large number, if not a majority, of the Christian pastors and their families have become refugees from their normal homes. Literally tens of thousands of Christians are also refugees. The missionaries who were located in South Korea were evacuated to Japan, with the exception of six men who have been doing relief work among refugees in the Taegu-Pusan area. Some of these have recently returned to Seoul and more recently permission to return to Korea has been given to five of the other men in Japan.

As a result of the war the following needs became imperative:

1. Immediate relief for refugees. The United Nations is planning such relief, but Christian groups and others will need additional help administered under Christian auspices.
2. Rehabilitation. Christian schools, hospitals, and churches, as well as missionary residences, will have to be repaired, or possibly rebuilt, and the Christian communities will need assistance as these institutions are re-established. As the United Nations' forces occupy the area north of the 38th parallel, then that half of the country in which no missionary work has been done for ten years will be opened once again. This will double our opportunity but also our financial commitments.
3. Missionaries. We are in a very good position to re-enter Korea. Our missionary force is intact in Japan, engaged in useful work and in preparation for return. We have able men already in Korea who can prepare for that return. The group in Korea has asked that an increased number of missionaries be prepared for the work as soon as hostilities cease. A united Korea will have great opportunity for the future, but that hope can only be maintained if the Christian Church stands by to assist.
4. Program. Our best thought must now be engaged in planning for the most useful way in which we can help in Korea. This will mean that our educational program will have to be thought through once again and that the rapidly growing Church will have to be strengthened with adequately trained leadership and with a ministry that carries the impact of the Christian faith into all of life.

Recent Developments in China

There are at present 70 missionaries of our Board living and working under the new regime in China, and 27 in Hongkong. These latter are engaged in a busy program in connection with our China Council office and with the Chinese Church in Hongkong. Twenty-

two persons have come out of Communist China in recent months. Some have been transferred or are in the process of transference to other fields. Eighteen have, with the permission of the China Council and under the Board's regulations, returned to the U.S.A. or are on their way.

Conditions throughout the land are not uniform, but in no area are they easy for the missionary. From those who remain comes, in most cases, encouraging word of unexampled opportunities for Christian service. The twelve Christian Colleges and Universities especially report complete religious liberty, with no hindrance to a full program of religious activities. These are accompanied by a deepened interest and increased zeal on the part of larger numbers of students than under normal conditions.

There is no widespread pressure on the part of the government for the missionaries to leave before their regular furlough time. On the other hand, there is at present no promise of permission to return. No entry permits for new missionaries or re-entry permits have been granted to us as yet.

Dr. Emmons and Dr. Rycroft Visit Latin America

Dr. W. Stanley Rycroft, Dr. Charles T. Leber and Dr. Peter K. Emmons, chairman of the Foreign Department Committee of the Board, visited Mexico in the summer to make a study of the relationship of the Mission to the National Church and to appraise the work of the Mission. After a brief stay in Mexico, Dr. Rycroft went to Chile to attend the fifth annual meeting of the Latin America Council held in Valparaiso early in August. He returns from these visits with hope and confidence for the development of our work in the future. He reports an upsurge of new life in the Presbyterian Church in Chile, and a growing optimism on the part of missionaries and national pastors alike. Dr. Emmons extended his visit to a survey of our work in Guatemala.

The Moderator Visits Latin America

In the late summer Dr. Hugh I. Evans, Moderator of the General Assembly, visited the seven Latin American countries where the Presbyterian Board has missionaries. This is the first time that a moderator of the Presbyterian Church in the U.S.A. has visited these fields and has had the opportunity to see at first hand the Protestant work there. Dr. Evans returned with the conviction that the promotion of religious freedom in Latin America is of the utmost importance as a defence against Communism. He feels that the rise of totalitarian political power under the dominance of any religious group would encourage the advance of Communism in these countries as it has advanced under similar conditions in Europe.

Survey of Educational Work in Latin America

The Board has appointed a deputation, consisting of Dr. Howard Lowry, president of The College of Wooster and chairman of the Educational Advisory Committee of the Board, Dr. J. LeRoy Dodds, secretary for India and Pakistan and educational secretary of the Board, and Dr. W. Stanley Rycroft, secretary for Latin America, to make a survey of the Board's educational work in

Latin America during the spring and summer of 1951. The survey will have the following objectives:

I — A STUDY OF PRIMARY AND SECONDARY SCHOOLS UNDER THE AUSPICES OF THE BOARD

- a) Purpose or objectives of schools.
- b) Accomplishments (that is, how far has (a) been carried out?)
- c) Facts about the schools; — such as number of children, percentage of evangelical children, number of teachers and percentage of evangelicals, curriculum, finances and so on.
- d) Teaching of religion.
- e) Relation of schools to local evangelical churches.
- f) Relation of school to Community, (its influence and outreach).
- g) How many pastors and other Christian workers have gone through these schools?
- h) How can our schools be made more Evangelical, serving the best interests of the churches and providing leadership for them.

II — STUDENT WORK

- a) What work is being carried on among university students?
- b) How many evangelical students are there?
- c) What is the total student body?
- d) What are the trends among university students?
- e) Which is the most effective approach to students?

III — LEADERSHIP TRAINING

In a sense I and II are related to leadership training.

No. III relates especially to Bible School and/or Seminary training.

- a) An appraisal of these institutions.
- b) A study of problems and needs.
- c) Is the present training adequate, and if not, what should be done about it?

The above objectives must be related to the total educational picture within each country, and thus the Deputation will be interested in

1. Getting to know what other denominations are doing in educational work in these countries.
2. Becoming acquainted with the government school system.
3. Knowing what the Roman Catholics are doing in education.

After the survey has been made it is the intention of the Deputation to hold a Conference with selected Latin America missionaries and nationals in some agreed-upon

place. Thus the report will be the result, not only of the Deputation's observations in each country, but also will grow out of this sharing with those who are doing the job.

Significant Study Fellowship

A group of selected missionaries from practically every country in which the Presbyterian Church is serving is being organized by the Board, under the direction of Charles W. Forman, Ph.D., on furlough from India, and the foreign secretaries of the Board, to study matters related to Communism.

During the coming second semester in institutions in and around New York City and in separate seminars under authoritative leadership, the group will give intensive study to the reasons for the spread of Communism and to ways in which the Christian movement may work effectively in areas influenced by Communism. It is expected that similar studies with Christian groups overseas will follow, particularly in connection with consultations on this subject to be held by the International Missionary Council. It is hoped that the Study Fellowship will become interdenominational in scope.

This Study Fellowship plan puts into effect the third emphasis suggested in General Letter No. 109 as to specific policies and methods of Christian work in the present emergency.

Dr. Ruland and Dr. Dodds on Field Visits

In September Dr. Ruland started on a field visit to Hongkong, Indonesia, India and Pakistan. In Hongkong he spent ten days in conference with the members of China Council, and with the Chinese leaders in the Church of Christ in China. Dr. Ruland's visit to Indonesia was as a member of the International Missionary Council mission making a study of that field. On the first part of his Indonesian trip his traveling companion was Dr. Ernest Miller of the American Mennonites, and later he was joined by Dr. Lawrence Nash, representing the International Missionary Council in Australia.

From Indonesia Dr. Ruland proceeded to India and Pakistan to interpret new developments in industrial evangelism and to explore the possibility of having a director of industrial evangelism assigned to the India-Pakistan Council for a period of years.

Dr. Ruland returned via Amsterdam and London, and arrived in New York the end of November. In Dr. Ruland's absence Dr. Paul Abbot had the responsibility for the China office.

Dr. LeRoy Dodds is on a field visit in India and Pakistan. He plans to return in time for the Annual Staff Conference, February 11-14. Mr. Livingston Bentley has taken over the India-Pakistan portfolio in Dr. Dodds' absence.

Itineration of Dr. Ranbhise of India

One of the highlights of the Medical Emphasis Year of 1950 was the visit of Dr. Manchar Ranbhise of Miraj, India. Dr. Ranbhise, a fourth generation Christian, is

one of the leading members of the staff at Miraj Medical School and Hospital.

Dr. Ranbhise was in this country from January to May. He was the common denominator of the medical team of varying membership, which began its itinerary in Pennsylvania, continued with the Middle West and closed with the Pacific Coast. He was also at the General Assembly in Cincinnati, where he shared the platform with Dr. John Mackay at the popular evening meeting. Those were two notable addresses on medical missions.

Dr. Ranbhise made a wonderfully fine contribution to the whole missionary cause. To many people in churches, young people's societies, high schools, colleges and medical groups he was something new and unusual, — a highly educated, very likeable Christian national, who always spoke of himself as a product of Christian missions. He used English perfectly and effectively, and spoke with spiritual power.

His experience here was also evidently an enriching one for him as he returned to his own country, since he has carried back to Miraj fresh inspiration and strength.

Presbyterian Life — Every Home Plan and Board Participation

The last General Assembly approved a plan by which *Presbyterian Life* will be subsidized sufficiently to make it possible for our church magazine to be sent directly to each home for which the local church provides one dollar. The minimum subscription list must include all contributing families in the parish. The plan is being well received and circulation has already reached a new high of approximately 150,000, with subscriptions pouring in daily. The editors have been giving gratifying emphasis to news of our work and a new page, *Overseas Reporter*, is now being added. We need from you more than ever fresh and vivid accounts of your work — in your letters and in special reports to the Division of Literature and Publications. *Presbyterian Life* should now be an unparalleled channel of publicity to our constituency.

The Foreign Board family is to be included in the Every Home Plan. All our missionaries and a selected list of English-reading national leaders will receive *Presbyterian Life* without charge, beginning, we hope, with the Christmas issue. The Board is convinced that this will mean a great deal in keeping both missionaries and our fellow workers in closer touch with the sending Church and what it stands for. Please note the following details as to our participation:

1) Missionaries who have already subscribed for part or all of the year ahead, will in due time, be offered several refund choices by *Presbyterian Life*. If correspondence is necessary as to refunds, *please write directly to the magazine*.

2) We are giving the latest missionary addresses as we send in the overall list. Henceforth any changes or corrections should be sent to *Presbyterian Life*, as in the case of other magazines.

3) With regard to national leaders to receive the magazine, the thought of the Board is to include pastors, teachers, doctors, editors and other men and women

who read English and who are leaders in the national churches and the institutions with which we are connected. This list is being built up through regular mission channels, but if any missionary notes that a national Christian who ought to receive the magazine is not doing so, we suggest that he send in the name through the mission office. The Division of Literature and Publications plans to check the names and addresses of the national list at least annually.

The Crisis Decade

Rather than wait a century for a second volume to Dr. Arthur J. Brown's history of the Board's work — *One Hundred Years*, the Board projected a supplement covering the important decade between 1937 and 1947. The Rev. W. Reginald Wheeler spent a year gathering materials and preparing the manuscript as editor of this substantial volume, to be called *The Crisis Decade*. The printing has been considerably delayed but it is now being published by the Board. Missionaries will find in it an account of every phase of the Board's work during the decade, with a major emphasis on the war areas, especially China, the Philippines and Siam. The final chapter was prepared by Dr. Robert E. Speer shortly before his death and has hitherto remained unpublished. Copies will be sent out to the field for mission offices and for station and institution libraries. Orders for other copies will be received at \$3.00 each.

After Ocean Grove

No women's meeting is ever really over. Thousands of Presbyterian women returned to their homes from the National Meeting of Presbyterian Women in Ocean Grove talking about the people they had met, the speeches they had heard, and the commissioning service! Likewise, those who had come from abroad went forth from the meeting with the same story upon their lips.

Donna Rebecca Mbayi, having visited Ohio and Illinois synodical meetings, flew back to the Cameroun for a complete itineration among all women's societies. As was true of her trip in America, "wherever she goes, the Word of God goes."

Donna Anita deGuerra, after attending the Pennsylvania Synodical meeting, the National Youth meeting at Cleveland, the Silver Bay Conference, the World Council of Christian Education in Toronto, and the "Little National Meeting" in Oklahoma, returned to Guatemala, where several women's rallies were called in order for her to report.

Sra. Laura Jorquera, having remained over for the World Council meeting in Toronto and the Princeton Leadership Training Conference, returned to Chile in September.

Mrs. Pillai Kim Choi, after planned itinerations among some of our synodicals and also to the Southern Presbyterian Church, was detained from returning home because of the war in Korea. Therefore she gave herself to a valuable ministry of interpretation of Korea during the fall, and was to return home by air in early December. Her last days in America were saddened by the news of the death of her husband.

Mrs. Naomi Kikuta attended several young peoples' conferences and the meeting of the World Council of Christian Education in Toronto before returning to Tokyo.

Mrs. Mercedes Magdamo from Silliman University gave much in song, at many meetings, and sailed from San Francisco in early October.

Mrs. Soodsaward Vatcharakiet gave interesting messages from Thailand in a series of training schools and conferences through the summer months, and returned to a church-wide planning meeting in Thailand where she will undertake leadership in the development of women's work.

Miss Claudia Mubayed, from Lebanon, is acting as Inter-cultural Adviser at Keuka College, and is giving some field time to interpretation of the mission study of the Near East.

Many other women who were in this country studying also attended the meeting, and will undoubtedly carry back to their own countries an impressive memory of church women coming together to discover how they may more effectively use the Power of God in our time.

Leadership Training Conference

In preparation for the special emphasis on leadership training in 1951 a conference for representatives of the younger churches was held in Princeton, New Jersey, early in September. Fifty-nine men and women from thirteen different countries attended. The theme of the conference was *Training for These Times* and all sessions were planned with this major objective in mind. Speakers from abroad included Dr. Toyohiko Kagawa, Japan; Bishop Leonardo G. Dia, Philippines; the Rev. Jang Bahadur, Pakistan; Dr. Benicio T. Catapusan, Philippines; Dr. Tsuraki Yano, Japan; Dr. Nurollah Hakim, Iran; and Miss Hebe Kohlbrugge, Holland.

Meeting of the United Council of Church Women

The fifth national assembly of the United Council of Church Women was held in Cincinnati, November 13-16, 1950. The theme of the assembly was *Thy Will—on Earth*, and an unusually deep spiritual note marked every session, and left a lasting impression on all who attended. Representatives officially named by the Board of Foreign Missions were: missionaries, Miss Dorothy Wagner, China; Mrs. Charles Forman, India; nationals, Miss Ruchira Chinnapongse, Thailand; Mrs. Pillai Kim Choi, Korea; staff, Miss Mary Ingram, Miss Margaret Flory; Board, Mrs. Paul Moser, Mrs. Albert Parker, Miss Dorothy Parnell, Venezuela; Mrs. Gardner Tewksbury, China; and Miss Gertrud Bayless, China, also attended.

The strong ecumenical emphasis of the conference was felt especially in the contribution of Mrs. Choi, one of the luncheon speakers, and Dr. Sarah Chakko, President of Isabella Thoburn College, Lucknow, India, and secretary of Commission on Life and Work of Women in the Church, World Council of Churches.

This was the last meeting of the United Council of Church Women as a separate organization. After the Constituting Convention in Cleveland the United Council of Church Women will be the General Department

of United Church Women in the National Council of Churches of Christ in the U. S. A. Mrs. James D. Wyker, President of the Ohio Council of Church Women and an ordained minister in the Disciples of Christ Church, was elected the head of this Department.

Radio in the Philippines

Silliman Radio Stations DYSR and short-wave Station DYH4 began broadcasting experimentally on July 3 and had their official opening on the University's Founder's Day on August 27. Reports so far are that short-wave reception has been received in Australia and all parts of the Philippine Islands. Broadcast signals can be heard on good radio receivers in Manila and the quality of the signal is reported as excellent. Fan mail is already being received asking for further information about agriculture and other subjects with which programs have dealt. This Station, though operated by Silliman University, is a project of the Christian Audio-Visual Commission in the Philippines and of RAVEMCCO (Foreign Missions Conference Committee on Radio, Visual Education and Mass Communication). Mrs. Frank R. Millican, formerly active in the Christian Broadcasting Station in Shanghai, is associated with the CAVC in Manila, supervising the airing of radio programs over the stations in Manila and vicinity.

Seoul Radio

When the North Korean invasion began, \$47,000 worth of equipment purchased by RAVEMCCO for the establishment of a radio station in Seoul was on the high seas. The shipment was diverted to Hongkong and thence to Kobe where it awaits transfer to Seoul, about which negotiations are now under way. Upon his return to Seoul, Edward Adams, Executive Secretary of the Korea mission, found the first four floors of the Christian Literature Society Building entirely destroyed by fire. The fifth, especially constructed to house the studios and offices of the radio projects, was found to be completely unharmed. Heading up this project for RAVEMCCO is the Rev. Otto DeCamp, Presbyterian missionary in Korea.

Religious Films for the Mission Field

As Acting Executive Secretary of RAVEMCCO, the Rev. S. Franklin Mack has succeeded in making arrangements with all major North American producers of religious films, including Cathedral Films, the Protestant Film Commission and the Protestant Radio Commission, to make their films available for non-rental evangelistic and educational use on the mission fields at print cost. (Print cost is usually about one-twentieth of the usual lease price). Lists of the more usable of these films are being prepared to assist missionaries and field committees to make wise choices of films to be used in their fields.

Visual Education Fellowship

All Presbyterian Audio-Visual Chairmen on the mission fields and all National Council Cooperative Committees associated with RAVEMCCO have been enrolled as members of the Visual Education Fellowship of the International Council of Religious Education. This entitles members to a very valuable Audio-Visual Resources Guide, testing all audio visuals evaluated

by the ICRE, to supplemental evaluation bulletins and to periodic mailings and other printed material in the general field of audio-visual work.

New Audio-Visual Materials

A sound filmstrip entitled *Modern Missions in the Near East* has been released by the Presbyterian Board of Foreign Missions for use in connection with the Near East Mission Study.

The Board has also released two new, color, sound filmstrips, *Women of Venezuela Serve Christ* and *Christian Youth of Barranquilla*.

The Protestant Film Commission's film on the current Near East theme is entitled *South of the Clouds*. It was made in Beirut and centers around the work of the Beirut College for Women. The two principal characters in the film, Najla and Suad, are both themselves graduates of the College.

Functional Responsibilities of Board Secretaries

For some time the Board has felt that some one person should give special attention to each of certain specific fields of work not related to geographical areas in order that certain executives may give such functional leadership and also that experience in one country or one line of interest may be shared for the benefit of all. The Board has therefore assigned the following new functional responsibilities to the various executives (in addition to the already assigned functional tasks of personnel, medical, literature, audio-visual, research, etc.):

Educational Work	J. LeRoy Dodds
Family and Community Services	Frances Gray
Industrial and Urban Evangelism	Lloyd S. Ruland
Rural and Village Work	W. Stanley Rycroft
Overseas Women's Work	Margaret Shannon
Students and Foreign Student Scholarships	Margaret Flory
Furlough Missionary Housing	Rowena Cassat
Missionary Children in the United States	Rowena Cassat
Placement of Missionaries in temporary or permanent service in the United States	John C. Corbin
Retired and Former Missionary Contacts	Byrd Rice
Furlough Study of Missionaries	Each foreign secretary in consultation with Student Secretary
Foreign Schools for Missionary Children	Each foreign secretary

New Office of Student Secretary

The Board has elected Miss Margaret Flory, who has served six years as Eastern Area Secretary, to the new office of Student Secretary. This office has been assigned the following functions:

1) Cultivation of American students in the U.S.A.

for the world students' program in general, and missionary interest in particular.

2) Approach to foreign students in the U.S.A.

3) Student work and approach to church-related young people abroad in consultation with the foreign secretaries, and, in the case of church-related young people abroad, with the Youth Secretary, following much the same pattern as that of the Medical Department in dealing with the medical work abroad. The Student Secretary will keep the Foreign Secretary informed of plans as they progress, sending copies of all correspondence.

4) Foreign students on Board scholarships in the U.S.A.

5) Contact with U.S. educational institutions for study possibilities for both furloughed missionaries and foreign students on Board scholarships in the U.S.A., in consultation with each foreign secretary.

Medical Allowance for Retired Missionaries

At its September meeting the Board voted to amend the article in the Manual dealing with medical provision for retired missionaries by the addition of the following paragraph:

When a missionary, retiring on age pension or because of disability, comes to this country at that time, the Medical Department shall see to his being examined and treated as though beginning a furlough, and the same medical allowance as on furlough may be granted for a period of rehabilitation, ordinarily not to exceed three months. This provision for initial rehabilitation applies only to those who return to their homeland promptly on retirement. After this rehabilitation period, he shall be entitled to three-quarters of approved medical expenses up to a total of \$200. annually (i.e., Board's share \$150., personal share \$50.).

Retirement Age of Missionaries

In view of the action of the Pension Board making provision for possible retirement of missionaries at age 60, the Board voted to give final approval to the action proposed at the May meeting of the Board to amend Manual Article 128 by substituting for the present paragraph the following:

Retirement age for a missionary couple may be at any time following the 60th birthday of the husband, but in no case later than his 70th birthday. Retirement age for a single man missionary or a widower may be at any time after his 60th birthday, but in no case later than his 70th birthday. Retirement age for a single woman missionary or widow may be at any time after her 60th birthday, but in no case later than her 65th birthday.

In view of the provision of the Pension Board for retirement of missionaries at age 60, the Board voted to give final approval to the action proposed at the May meeting of the Board to amend Manual Article 134 by adding the following paragraph:

A missionary retiring between the ages of 60 and 65, who has served prior to April 1942, will receive, as a

supplement from the Foreign Board to the Pension Board payments for such service, a percentage of pension credits accrued to the date of such early retirement. The percentage for each year shall be as follows:

<i>Age of Early Retirement</i>	<i>Percentage of Accrued Credits</i>
60	64.45%
61	70.05%
62	76.31%
63	83.29%
64	91.15%

Westminster Gardens

All of you are interested in the development of plans for Westminster Gardens, the home for missionaries, clergymen and religious workers, made possible by the generous gift of Mr. Frank Shu. Local zoning regulations prohibited the purchase of the original Pasadena plot which had been selected. After careful consideration of several other possible sites, the Board has purchased the Morrison Estate in Duarte, California, between Claremont and Pasadena. Buildings on the estate will accommodate a limited number of families, and there are plans to increase facilities by the erection of cottages as soon as possible. Mr. C. A. Steele resigned as Treasurer of the Board to become Superintendent of Westminster Gardens, and is in California supervising the project.

Social Security

You will already have received the Board's letter regarding participation of unordained missionaries in the Social Security program. Since that letter was mailed the Board has taken final action recommending that all of its personnel who are eligible take advantage of the plan. It is hoped, therefore, that the favorable response of those of you who are eligible is already in the mail.

Brief Notes

Three highly successful Home Base Conferences for missionaries on furlough were held in September in the Eastern, Central and Western areas.

Receipts from the benevolence offerings of the churches throughout America as of October 31 were 7% above the amount for the same period in 1949. While this is encouraging, the percent of increase for the year must exceed this if a deficit is to be avoided.

Because need for relief continues to be pressing in many areas a special offering is to be received from Presbyterians in March of 1951. The sacrificial meal plan is being suggested as one method for providing funds for this offering.

Foreign missionaries, under the guidance of the Home Base area offices are being given special openings from January to June for intensive cultivation in the following synods: Baltimore, Colorado, Indiana, Kansas, New York, Oklahoma, Washington, Wyoming.

Approximately 100 new missionaries will be needed in 1951 in order to keep the missionary force up to the minimum guaranteed by the Board.

As yet the Board has not appointed a Personnel Secretary to succeed Herrick B. Young, whose resignation

took effect in January. From the first of February to the end of July Mr. Hal Lloyd, formerly a short term teacher in the Philippines, served as acting assistant director, and from the first of August till the end of the year Mr. Paul Lindholm, on furlough from China, is serving as acting assistant director.

Dr. J. Horton Daniels, formerly superintendent of the University Hospital in Nanking, China, is now Director of the Associated Missions Medical Office, succeeding Dr. R.H.H. Goheen of India, who has recently retired.

Miss Dorothy Wagner, on furlough from China, has been assigned to the Eastern Area Office for intensive field service until January 1, 1951.

Mr. W. Burton Martin, who spent three years in audio-visual work in China, has been appointed assistant director of the Board's Division of Audio-Visual Education and Evangelism.

It is with the deepest sorrow that we record the death of Dr. William Barrow Pugh, Stated Clerk of the General Assembly, on September 14th, as the result of an automobile accident.

There will be a joint meeting of the four Boards of the Church and the General Council in Atlantic City on January 31 and February 1, 1951.

Dr. Henry D. Jones, recently returned from China, is visiting Latin America in November—December to explore the possibilities of industrial evangelism and to share techniques in this field with missionaries and national Christian leaders.

Latest reports indicate that the Christian radio station in Shanghai has been permitted to continue its broadcast ministry.

At the first conference of its kind in history, 30 delegates and observers to the Conference of Protestant Churches in the Latin Countries of Europe met at Torre Pellice, Italy, from September 25-28, 1950, under sponsorship of the Department of Inter-Church Aid of the World Council of Churches, to consider problems of common concern to minority Evangelical Churches in Countries with Roman Catholic majorities. The Presbyterian Church U.S.A. was represented at the conference by the Rev. Charles W. Arbuthnot, Jr., our field administrator for Europe, the Rev. Michael Testa, missionary of our Board in Portugal and the Rev. Roger Enloe, pastor of the First Presbyterian Church, Bethlehem, Pennsylvania, a member of the Europe Advisory Committee of the Board.

Word has been received by the Board of the arrival in Portugal of the Rev. and Mrs. Latham Wright, Jr. who will serve in a most strategic post in Portugal, as faculty members of the Evangelical Seminary in Lisbon.

This fall Charles and Ruth West were transferred from their work in China to one of the most challenging of all projects in Europe, the Gossner Mission in Mainz. Here the Wests are associated with Pastor Symanowski who is the pioneer in industrial evangelism in this part of Germany. Because of their experience in China the Wests are particularly fitted for this service.

THE EXECUTIVE COUNCIL

Foreign Missions and Overseas Interchurch Service

The Board of Foreign Missions
of the Presbyterian Church in the United States of America

156 Fifth Avenue, New York 10, N. Y.

June 29, 1950

Korea Bulletin #2

Confidential - Not for Publication

To the Friends and Supporters of our Korea Mission

Dear Friends:

We are happy to share with you information from a cablegram which Dr. John C. Smith sent from Fukuoka, Japan, on June 28, 1950, as follows:

ALL NORTHERN PRESBYTERIAN KOREA MISSIONARIES EXCEPT GENSO BUT INCLUDING CHILDREN PLUS TWO LUTZ FIVE METHODISTS TRAVELLED BY JEEP AND TRUCK TAECHON BEACH TO RAILROAD AT TAEGU STOP ALL SAFELY EVACUATED FROM PUSAN TO FUKUOKA EXCEPT NED ADAMS CAMPBELL KINSLER HILL JOHN AND HORACE UNDERWOOD STAYING KOREA STOP EVERYBODY TIRED BUT WELL AND MORALE GOOD STOP I WILL STAY WITH KOREA GROUP TILL SITUATION CLEARS

From Dr. Smith's cable, we understand that the following missionaries have remained in Korea:

Rev. Edward Adams	Rev. Harry J. Hill
Rev. Archibald Campbell	Rev. John T. Underwood
Rev. Francis Kinsler	Mr. Horace Grant Underwood

We have no positive information as to the location of any one of these six persons, but we presume that for the present they will be in Taegu until more definite plans can be made.

The missionaries who were safely evacuated to Fukuoka, Japan, are:

Mrs. Edward Adams
Rev. and Mrs. George J. Adams and 4 children
Mr. and Mrs. Nathaniel Bercovitz, Jr.
Miss Anna L. Bergman
Miss Gerda O. Bergman
Dr. and Mrs. John D. Bigger
Mr. and Mrs. Floyd H. Blaine and 1 child
Mrs. Archibald Campbell
Miss Katherine E. Clark
Rev. and Mrs. John Y. Crothers
Miss Minnie C. Davie
Rev. and Mrs. E. Otto DeCamp and 4 children
Miss Jean Delmarter
Mrs. John F. Genso
Miss Marion E. Hartness

Mrs. Lloyd P. Henderson
Mrs. Harry J. Hill
Miss Olga C. Johnson
Mrs. Francis Kinsler and 3 children
Rev. and Mrs. William B. Lyon
Mr. and Mrs. Dexter N. Lutz
Mrs. Frederick S. Miller
Dr. and Mrs. Howard F. Moffett and 2 children
Mr. James M. Phillips
Mr. Raymond Clair Provost, Jr.
Miss Lillian Ross
Rev. and Mrs. Robert F. Rice and 2 children
Miss Marion A. Shaw
Mrs. Horace Grant Underwood and 1 child
Rev. and Mrs. Harold Voelkel and 3 children
Rev. and Mrs. Peter van Lierop and 2 children
Rev. and Mrs. Earle J. Woodberry

Mr. John T. Genso, as we have already advised you, was evacuated to Japan from Seoul on June 26th. It is quite possible that he too is now in Fukuoka, inasmuch as a message which Dr. Smith sent from Fukuoka on June 29th contained the following additional information:

"GENSO ARRIVED WELL HOLLANDS LEFT KOREA JUNE SEVENTEENTH STOP ALL HERE BEING TRANSFERRED TO REST CAMPS TODAY STOP TRYING THROUGH DOWNS FOR TEMPORARY RESIDENCES HERE."

Mr. Ira H. Holland, who had been in YMCA service in Seoul, with Mrs. Holland and their son, left Korea on the 17th of June. Word has been received of their arrival in Hongkong on their way to the United States for furlough.

We know how eager you are to contact these friends and loved ones. At the present time we have no cable or mail address for the group in Fukuoka. Likewise, it is not known how soon it will be possible to send mail to the six missionaries remaining in Korea.

We rejoice with you in the safety of all our Korea missionaries. We are grateful for God's guiding and protecting care. We are sending this message to all the friends and close supporters of our Korea missionaries hurriedly before the long holiday week-end. Please advise us of any error in your mailing address. We shall keep you advised of any significant developments.

Sincerely yours,

Lloyd S. Fuland
Acting Secretary for Korea

LSR:ZF

The Presbyterian Church in the United States of America

THE GENERAL COUNCIL OF THE GENERAL ASSEMBLY

The Committee on United Promotion

156 Fifth Avenue
New York 10, N.Y.

Rev. John Thompson Peters, Ph.D.
General Secretary

Letter #3. Report on Korean Mission.

Taegu, Korea
December 2, 1950

The Rev. John C. Corbin, D. D.
The Board of Foreign Missions

Dear John:

One of the great ambitions of my life has now been realized - a visit to Pyengyang. The largest and in some ways most fruitful Presbyterian Mission Station in the world has now been seen with my own eyes. In the days long ago when I dreamed of visiting it I did not suppose that I would find the 5th Air Force and the 8th Army swarming over it. One can't accurately predict this changing world of ours.

We left two hours before dawn, four of us: Ned Adams, field administrator and our able interpreter, Ray Provost, missionary photographer, Bob and I. That is the hour one leaves Seoul these days to get anywhere. For one travels via military air transport and to do so one must be at the airport before 7 a. m. to get on a "manifest" or list. The Seoul airport - called Kimpo - is several miles out. The streets are deserted at this hour because Koreans are not allowed to move on city streets when it is dark. When you arrive at the airport and get your name on a list you wait until your name is called and a plane goes where you are going.

We were lucky and got to Pyengyang in good time. When you arrive at an airport here there is always a problem of how you are to get into town. For there are no regular means of transportation. Jeeps and army trucks are the chief helps. This time we fortunately were picked up by a jeep belonging to an Army chaplain.

While the airport at Pyengyang was bombed to smithereens, the city itself fared better than Seoul. Of course bridges are all gone, but as we drive up to our mission compound we find little destruction here from bombing. Of course every building has been looted - not "clean" but "bare." The 5th Air Force, the 8th Army, the United Nations have taken over almost everything. General Walker, who is MacArthur's Chief of Staff, is in one of the mission residences and other VIP's occupy others.

Harry Hill is our only resident missionary now at Pyengyang. It was difficult to keep the military out of one house he could occupy. It is the so-called Anna Dorriss house. Miss Dorriss worshipped at my church in Germantown and I felt at home in her house.

Nothing had been seen of this mission compound for the five years since the end of the war. Outside of our little group of Korean missionaries, Bob and I were the first to be up in this territory from the church or from any of the churches. It was a holy moment for us. As I sit to write this and P'yang is once more threatened by the Chinese Reds, one cannot help but fear that we may be the only ones for some time to come.

On this site our church at one time had forty missionary couples - and a complete station, with boys' and girls' schools, a theological seminary, a hospital, and other institutions. The Communists found the place much to their liking. On this site they built the capitol building for North Korea - the most beautiful building north of the 38th parallel and probably in all Korea since the destruction in the land. To build it in America would cost well over a million dollars. In front of it are striking statues of young men and women marching and working together.

In one of the mission residences Kim Il Sung, the North Korean dictator, lived. Beneath it he built a complete atom bomb proof shelter 100 feet below the earth's surface. It was equipped completely with living and dining room facilities and even imitation windows.

What of the Church here after five years of Communist occupation? We knew before we came that the Communists had ruthlessly killed off the Christian leaders. About eighty percent of the pastors are gone. Elders, deacons and other leaders who too forcibly identified themselves with the Church were liquidated. But in spite of this and in spite of their isolation from missionaries and the southern section of the Church, we found a solid and devoted and a large Christian group in P'yang. It was a Wednesday when we arrived, but on that day we found in one church hundreds of Christians meeting in prayer and Bible study. As we addressed them, they listened with great care to the message we brought them from the American churches. When we left the church after an hour's visit, many Koreans still remained, bowing in prayer, for their country, the UN forces and most of all for the Church.

Another evidence of the vitality of the faith is in the steady stream of Christians who came to talk with Harry Hill and Ned Adams at P'yang. Bob and I listened to their stories in utter amazement. What these people have suffered for their faith rivals that of first century Christians. Here is one man whom the Communists have held in slave labor in a gold mine where for two years he worked twenty-two hours each day. He escaped death by a miracle when his fellow prisoners were shot as UN troops advanced. Yet his face is radiant and his plea to us is not for himself, but for the wives of widowed pastors.

December 2, 1950

It is easy to exaggerate but I am certain that I have never seen a more devout Christian group than the Korean Christians. They get up at 5 a. m. in the morning to hold prayer meetings. They meet for weeks at a time to study the Bible. When prayer is offered in a church service there is not one, no not even one, open eye or unbowed head.

At P'yang we had to sleep in Harry Hill's house. The Army has made no provision for us "war correspondents" this far north. But we eat with the officers. Dried eggs, powdered milk, dehydrated potatoes, canned fruit - but it is served by as fine a group of young girls as I have seen. Who are they? Why, they are the girls from the West Gate Presbyterian Church. So here is the atmosphere of a church supper north of the famous 38th parallel, in the midst of a war, and the Army officers have learned to respect these girls too. There is something different about Christians.

But it is a grim situation which P'yang presents. Howard Moffett, regularly superintendent of our Taegu Hospital, is now a Lieutenant with the 5th Air Force, here at P'yang. He brings the word that the 5th Air Force is preparing to evacuate P'yang because 400,000 new Chinese Red troops are now in the field.

The State Department is worried about the situation and is sending the embassy plane to evacuate civilians on Friday and we are urged to go.

That night in Harry Hill's little home we gather in a dramatic scene: Howard Moffett in his Air Force uniform, Harry, Ned, Ray Provost, Bob and myself. The compound is blacked out and all we have is a little candlelight. Outside are the roars of Army convoys going, alas, south. The air overhead is full of planes, and within earshot and all night long are the abrupt "Halt! Who goes there?" of the sentries.

The fate of P'yang and these ardent Christians of the north and of suffering Korea is on all our hearts. In this atmosphere we kneel to pray. Somehow all of us feel that the situation is in God's hands. It is for us, earnestly to pour out our hearts to him. This we do and as we rise from our knees we have found new strength. We must pray more. The Church here is praying more. When we get home we must tell the Church in America to pray more.

And we can go home. The plane will be waiting to take us to Seoul tomorrow. But Harry Hill will stay behind and Howard Moffett, until they have to go. But the Korean Christians will be left behind. It is not easy to go and leave them. Oh Lord help these people.

Sincerely,

John Thompson Peters

John Thompson Peters

cc. Dr. John Coventry Smith
Dr. Charles T. Leber

Japan Logistical Command
Special Services Section
A. P. O. 343
& Pm., San Francisco
October 1, 1950

Dear Friends at Home,

The nomadic period of our life in Japan seems to have ended, and now that we have a definite address to send, we hasten to catch up the threads of the summer, and tell you of our plans for the winter. We hope that each of you has prospects for as good a season as we have, though we know that the events in this part of the world may be disrupting many of your lives also.

This letter will be too long to enclose a resume of our trek out, though sometime I hope to include it before it is too ancient history. I would not want to pass over it without telling you, though, that never have we seen the Lord's care and protection evidenced more plainly, or bountifully. It is an inspiration to think back over it and count the blessings given and the catastrophes spared. They were many.

We are enjoying our sojourn here. How refreshingly beautiful Japan is, with its wealth of greenery and flowers, after poor old, barren Korea. How amazed we were to see the abundance of electricity, concrete, western bustle and efficiency, the maze of whizzing electric trains, and the air of prosperity over everything. Evidences of the bombings is to be seen, but compared to any of the other Oriental countries we have seen, Japan is very, very prosperous. Positively States-side I have not seen a beggar yet. The contrast in the standard of living between Japan and Korea or China is staggering.

Our arrival in Fukuoka was one of the more dramatic episodes of the trip. Evening was falling, and they were anxious to get us ashore, for submarines were reported near and the sky was so overcast we couldn't be sure that the planes droning overhead were friendly. (They were heartening to us, though, for they were the first evidence we had that America was not completely abandoning Korea.) A swell was running, and getting bigger by the minute. We couldn't use a gangplank of any kind, so had to resort to a rope ladder over the side of the liberty ship to the bobbing tug below. How that thing rose and fell! One minute it would be abreast of the boat, and the next it would be a good thirty feet below. All the younger women, and children old enough to climb down were roped securely from above and lowered cautiously, the latter with their daddies right below them. The older folks could not be taken off that night. The picture that stays in my mind is that of the small kiddies, wide-eyed and solemn, going over the side strapped to their father's backs. Those were the tense moments, with every breath bated until the precious burden was safely caught by strong arms on the plunging deck below. The Army photographers wanted our pictures of it, and to our great disappointment, they have never been returned to the Mission.

Once here the Army took complete charge of us, and began the long migration from one rest hotel or camp to another, on the way to Tokyo, and home. Our Mission and the Board both felt, however, that we must make every effort to stay together as a group, and to stay here in Japan, ready to return to Korea at the earliest afforded moment. So we finally obtained release from the Army patronage, and from Kyoto went to Kobe "on our own" in Japan and feeling a little like the baby that takes its first steps away from its mother's hand. But the Lord has continued to meet our needs in a wonderful way, providing food, shelter and clothes, and last of all this place for us to spend the winter, studying the language while we await developments Over There. No one is optimistic about our getting right back--any houses we have left the Army will certainly keep for a while--but we want to be here and ready when the time does come,

Most of you perhaps know that Howard went back as a doctor in the Air Corps the last week of July. They would promise to send him back to Taegue, whereas no one else would, especially the Navy, in which he holds a reserve commission. All kinds of comical things have happened

to him since, because his insignia being Navy, very few of the Army men recognise it, and he gets by with, or receives, murder at times,-- for instance an Army dentist one night who was going to pull an aching tooth without looking at it. Howard left hastily, in search of our Tongsan Hospital Korean dentist! His assignment is with the advance headquarters of the 5th Air Force. That has meant everything from sitting in on staff meetings to setting up dispensaries where exigencies demanded, flying over the fronts on assorted errands, and checking up on threatening epidemics in Pusan. He's having the time of his life, and, he assures me, is getting much more sleep as an Army doctor than he did as a missionary! Everyone comments that while everyone else is getting more haggard by the day, Howard's appearance has improved steadily since his arrival. All I can say is that if there was one thing he needed, it was a year of extra sleep.

Not being able to live in his own house (two gentlemen with assorted stars occupy it), he has been thankful to have his car there and still operating. It has been the means of his spending much time on Mission-business when his other work permitted. One thing especially gratified him. At the time of the first serious threat to Taegu, he was able to evacuate the whole hospital--staff, patients, staff families and equipment--to quarters in Pusan. The hospital, he wrote, continued to do a rushing business even without such aids as staff and equipment. They must be back in Taegu by now. Our tenant also very considerately told him to take off any time he needed to move household effects out. It was such a slam-bang affair in the wee hours of the morning that Howard shuddered to think of the breakage which would inevitably follow, but at least we have not lost everything, as the families from all other stations than Taegu have. We are now hoping that he'll be able to send us some of our winter clothes--it's very cold here already; and I'm chilly as I write this beside a grate fire; wrapped in a blanket.

Our leprosarium on the outskirts of Taegu apparently has been spared damage from either side. Concerning it Howard writes: "I also had good news today from the American Mission to Lepers that they have approved my plans and granted the funds for enlargement of the combination church-school building, a new dispensary, and homes for married couples at the Leprosarium. That is wonderful news, much better than I dared hope for--but means a lot more work for me as soon as the war is over. I'll really have my hands full and am afraid I won't even want to go home to the States for furlough. There may also be the pull to Pyengyang! Oh well, one thing at a time, and may the Lord guide." For those of you who don't know, Howard was born and spent the first seventeen years of his life in Pyengyang, on the compound occupied by the Russians. Generals seem to enjoy Presbyterian compounds, in Korea!

So far as the boys and I are concerned, we had a happy summer if a strange one. The accumulation of the wherewithal to live with kept everyone very busy, not to mention our tour to Japan! Our last stay was on the beautiful campus of the Kobe Jo Gakuin, or women's college, with its \$10,000,000.00 plant. There more than forty of us lived in a spacious dormitory, sharing the work. My assignment was KP. In case you haven't tried it, cooking for 40 people, without a book gardens, or special talent can provide plenty of comic relief. We all had a rollicking good time.

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Our love to you all,

Della + Howard Moffett



Japan Logistical Command
Special Services Section
A. P. O. 343
& Pm., San Francisco
October 1, 1950

Dear Friends at Home,

The nomadic period of our life in Japan seems to have ended, and now that we have a definite address to send, we hasten to catch up the threads of the summer, and tell you of our plans for the winter. We hope that each of you has prospects for as good a season as we have, though we know that the events in this part of the world may be disrupting many of your lives also.

This letter will be too long to enclose a resume of our trek out, though sometime I hope to include it before it is too ancient history. I would not want to pass over it without telling you, though, that never have we seen the Lord's care and protection evidenced more plainly, or bountifully. It is an inspiration to think back over it and count the blessings given and the catastrophes spared. They were many.

We are enjoying our sojourn here. How refreshingly beautiful Japan is, with its wealth of greenery and flowers, after poor old, barren Korea. How amazed we were to see the abundance of electricity, concrete, western bustle and efficiency, the maze of whizzing electric trains, and the air of prosperity over everything. Evidences of the bombings is to be seen, but compared to any of the other Oriental countries we have seen, Japan is very, very prosperous. Positively States-side I have not seen a beggar yet. The contrast in the standard of living between Japan and Korea or China is staggering.

Our arrival in Fukuoka was one of the more dramatic episodes of the trip. Evening was falling, and they were anxious to get us ashore, for submarines were reported near and the sky was so overcast we couldn't be sure that the planes droning overhead were friendly. (They were heartening to us, though, for they were the first evidence we had that America was not completely abandoning Korea.) A swell was running, and getting bigger by the minute. We couldn't use a gangplank of any kind, so had to resort to a rope ladder over the side of the liberty ship to the bobbing tug below. How that thing rose and fell! One minute it would be abreast of the boat, and the next it would be a good thirty feet below. All the younger women, and children old enough to climb down were roped securely from above and lowered cautiously, the latter with their daddies right below them. The older folks could not be taken off that night. The picture that stays in my mind is that of the small kiddies, wide-eyed and solemn, going over the side strapped to their father's backs. Those were the tense moments, with every breath bated until the precious burden was safely caught by strong arms on the plunging deck below. The Army photographers wanted our pictures of it, and to our great disappointment, they have never been returned to the Mission.

Once here the Army took complete charge of us, and began the long migration from one rest hotel or camp to another, on the way to Tokyo, and home. Our Mission and the Board both felt, however, that we must make every effort to stay together as a group, and to stay here in Japan, ready to return to Korea at the earliest afforded moment. So we finally obtained release from the Army patronage, and from Kyoto went to Kobe "on our own" in Japan and feeling a little like the baby that takes its first steps away from its mother's hand. But the Lord has continued to meet our needs in a wonderful way, providing food, shelter and clothes, and last of all this place for us to spend the winter, studying the language while we await developments Over There. No one is optimistic about our getting right back--any houses we have left the Army will certainly keep for a while--but we want to be here and ready when the time does come.

Most of you perhaps know that Howard went back as a doctor in the Air Corps the last week of July. They would promise to send him back to Taegue, whereas no one else would, especially the Navy, in which he holds a reserve commission. All kinds of comical things have happened

to him since, because his insignia being Navy, very few of the Army men recognise it, and he gets by with, or receives, murder at times,-- for instance an Army dentist one night who was going to pull an aching tooth without locking at it. Howard left hastily, in search of our Tongsan Hospital Korean dentist! His assignment is with the advance headquarters of the 5th Air Force. That has meant everything from sitting in on staff meetings to setting up dispensaries where exigencies demanded, flying over the fronts on assorted errands, and checking up on threatening epidemics in Pusan. He's having the time of his life, and, he assures me, is getting much more sleep as an Army doctor than he did as a missionary! Everyone comments that while everyone else is getting more haggard by the day, Howard's appearance has improved steadily since his arrival. All I can say is that if there was one thing he needed, it was a year of extra sleep.

Not being able to live in his own house (two gentlemen with assorted stars occupy it), he has been thankful to have his car there and still operating. It has been the means of his spending much time on Mission-business when his other work permitted. One thing especially gratified him. At the time of the first serious threat to Taegu, he was able to evacuate the whole hospital--staff, patients, staff families and equipment--to quarters in Pusan. The hospital, he wrote, continued to do a rushing business even without such aids as staff and equipment. They must be back in Taegu by now. Our tenant also very considerately told him to take off any time he needed to move household effects out. It was such a slam-bang affair in the wee hours of the morning that Howard shuddered to think of the breakage which would inevitably follow, but at least we have not lost everything, as the families from all other stations than Taegu have. We are now hoping that he'll be able to send us some of our winter clothes--it's very cold here already; and I'm chilly as I write this beside a grate fire; wrapped in a blanket.

Our leprosarium on the outskirts of Taegu apparently has been spared damage from either side. Concerning it Howard writes: "I also had good news today from the American Mission to Lepers that they have approved my plans and granted the funds for enlargement of the combination church-school building, a new dispensary, and homes for married couples at the Leprosarium. That is wonderful news, much better than I dared hope for--but means a lot more work for me as soon as the war is over. I'll really have my hands full and am afraid I won't even want to go home to the States for furlough. There may also be the pull to Pyengyang! Oh well, one thing at a time, and may the Lord guide." For those of you who don't know, Howard was born and spent the first seventeen years of his life in Pyengyang, on the compound occupied by the Russians. Generals seem to enjoy Presbyterian compounds, in Korea!

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Foreign Missions and Overseas Interchurch Service

The Board of Foreign Missions of the Presbyterian Church in the United States of America

Korea Bulletin #5

156 Fifth Avenue, New York 10, N. Y.

August 18, 1950

Confidential - Not for Publication

To the Friends and Supporters of our Korea Mission

Dear Friends:

On August 5 I left Japan and arrived in New York on August 7. I find that the Board Office has been keeping you informed of affairs in Korea and Japan, and there is little to add.

All of the Korea missionaries in Japan were in good health when I left. It was possible for several of them to go to summer resorts to escape the heat, and some have already begun work in Japan. One week of special evangelistic services has been held in a Korean Church in Japan by a Korea missionary, and several of the younger people are diligently studying the Korean language. You may be certain that those working in Japan are not at "made" jobs. In every case they are either filling a great need in the Japanese or Korean Christian movement, or studying, as they would have had to do in Korea, if they were there.

Housing has been the major problem. For those teaching in Japanese schools it has been relatively easy; the teachers' residences will accommodate them. Three or four houses have been rented in the larger cities for those working with Koreans. Where needed, heavy furniture will be provided. The language school is finally to be located in Karuizawa, which is a summer resort some eighty miles from Tokyo in the mountains. More recently it has become a winter resort also, and several houses with central heat are available.

The reports from Korea of the activities of our missionaries remaining there give every indication of great usefulness. There were 200 Christian workers reported in Taegu as refugees, and at one time 800 Christian refugees were housed in the Taegu churches. The missionaries have helped with relief supplies available from Pusan and have been of great comfort and assistance to Christian friends in need.

For me this experience has been a very inspiring one, although it has carried with it a sense of danger to our Christian friends. I have no doubt about the continuing faithfulness of the Korean Church. The devotion and evangelistic zeal of 600,000 Christians in Korea will not be defeated. I have also seen modern missionaries face danger and physical discomfort without complaint, and with faith in God's will for the future. The Church in America can well be proud of them.

I want to call to your attention that the APO mailing privileges for the missionaries in Japan are being withdrawn. No mail will be delivered in Japan to an APO address after September 1, 1950. Until you have a local address, mail should be sent in care of Rev. Darley Downs, KyoBunKwan Building, 2, Ginza, 4-Chome, Chuo Ku, Tokyo, Japan.

Many of you have asked about sending packages and we have recommended that they be held until the missionaries have a more permanent address. Early in September they should know their assignments for the fall and will be able to advise us where packages may be sent.

We will continue to keep you informed when there are significant developments concerning our Korea friends.

Sincerely,

John C. Smith

JCS:ZF

Foreign Missions and Overseas Interchurch Service

The Board of Foreign Missions of the Presbyterian Church in the United States of America

156 Fifth Avenue, New York 10, N. Y.

August 14, 1950

(Written from Leonia, New Jersey)

To the Korea Missionaries

Dear Friends:

I arrived back in New York on Monday morning, August 7th, after three nights of trying to sleep in my clothes. The plane was delayed by maintenance trouble at Seattle which was what made us late. The family were at the airport to meet me at 3 A. M.

In between sleeping, I have been trying to get caught up on things here in America. I reported to the Executive Council of the Board on Wednesday and have had a long telephone conversation with Dr. T. T. Brumbaugh of the Methodist Board. The Boards are, of course, very much interested and concerned. Our own meeting was specially called and most of our people came in from their vacations for the meeting. Our Board granted \$150 re-outfit allowance to all adults staying on in Japan, and Mr. Pattison and I were instructed to prepare actions on granting funds for reimbursement of losses in addition to this. The \$150 has no relationship to your losses - it is for starting over again while we wait on estimates of losses. The Council was also ready to pass actions, as needed, granting money for rent and for a minimum of heavy furniture for such houses. These actions will be reported to you when taken.

America is very much interested in Korea. Reports on the fighting and of the arguments in the United Nations are making the headlines every day. Almost without exception people are unanimous in supporting the United Nations action. They do not always realize what this means or how long it may take, but driving the Communists back has become a "must". You will be interested in knowing that no one I have talked to is considering stopping at the 38th parallel.

The Publicity Department of the Board had made two engagements for me on the radio. I spoke on "Headlines in the News" on Tuesday night and was on the television program of "We the People" on Friday night. The last program featured the people who have stayed in Korea. Admiral Nimitz was on with me, or rather I was on with him. He publicly sent his best to all those who are in this "fight for peace". He is speaking on behalf of the United Nations now. He was most emphatic in saying that the attack must be beaten at its source in North Korea. Mr. John Foster Dulles has said the same thing.

The Russian speeches in the United Nations are ridiculous in many respects but must be refuted carefully and repeatedly. For example, Mr. Malik showed pictures the other day of Mr. Dulles in a front line trench just before the war broke out; that, according to him, proves that the United States started it all.

This week I am going with the family to a cottage on a lake about 50 miles from here. I think I can get several days of rest before I have to start over again. I will keep in touch with the office but try to relax most of the time.

Please feel free to call upon us for anything in which we can help. God bless you all. You have been an inspiration to me and to all of us.

Sincerely,

John C. Smith

PRESBYTERIAN FOREIGN MISSIONS AND OVERSEAS INTERCHURCH SERVICE

Confidential — Not for Publication

The following letter from Dr. John Coventry Smith, regarding plans for the Korea missionaries now in Japan, was written to Dr. Lloyd S. Ruland, to Rev. Henry G. Bovenkerk of the Interboard Committee for Christian Work in Japan, and to Dr. T.T. Brumbaugh and Miss Margaret Billingsley of the Methodist Board.

c/o Rev. Darley Downs, Secretary
Kyobunkwan Building
2 Four Chome, Ginza Chuo-Ku
Tokyo, Japan, July 14, 1950

Dear Friends:

It is already 6:30 p.m. and I am leaving at 10:45 for Hokkaido. However, I want to give you the latest information we have concerning the Korea evacuation situation. Yesterday I received Dr. Brumbaugh's cable about the possibility of his visiting Japan. John Cobb was here from Kwansei Gakuin and we conferred with Mr. Downs. We agreed to cable that the visit was not thought necessary now. Mr. Downs and I are planning to meet with the Executive Committee of the Methodist Mission at Kwansei Gakuin on July 21st; they are meeting by themselves on the 19th. I expect that we will meet with the vestige of the Presbyterian Executive Committee, Mrs. Miller, Dr. Bigger and Dr. Crothers at Kobe College on the same day. After that meeting, if the Methodist people seem to need secretarial advice, I will cable again.

It seems to me that perhaps the Kwansei Gakuin group have been a little more precipitant in making decisions to return to America than we have been in Tokyo. That has arisen, I think, because they have not had all the information available about possibilities here in Japan.

The Field Missionary Committee here in Japan first urged that all families with children return to America since "they had room for only 180 possible evacuees". When they discovered after our arrival in Tokyo that there were only 125 evacuees that needed to be cared for by the Field Missionary Committee, they were surprised and much more anxious to have us stay. In fact, this question on the part of the Field Missionary Committee has never again been raised. John Cobb, however, was present when the first decision was made and perhaps has reflected that decision with the Kwansei Gakuin group.

In the second place, as you will have seen from our letters, we have gone ahead with plans for a Korean Language School, both during the summer and in the fall, probably at Gotemba and Tozanso. We may need to spend some money on winterizing the housing, but in my opinion even that would be economical compared with evacuating the Language School group to America and putting them in school there. The Kwansei Gakuin group had not thought of the Language School possibility and at the time they began making their decisions were not informed about it. By this time Otto DeCamp has doubtless seen them, after moving to Kobe College, and they may well be making plans of a similar nature.

Day before yesterday at the Field Missionary Committee meeting the possibility of work, both with Korean churches and in the regular work of the Christian movement of Japan, were canvassed and a truly large number of openings with logistical support were found to exist. Some of us felt that this would be the case, but I think perhaps the Kwansei Gakuin group were not in a position to be aware of these facts.

At our meeting on the 21st these things will all be ironed out. Darley Downs has been extremely helpful and I am certain can take over and handle the situation.

Our idea, as far as I am concerned, is that a Language School group from both the Methodist and Presbyterian missions should handle the Language School. Then an administrative group in both missions would make decisions about location and work for the fall. Darley Downs would get together the opportunities and the housing that would be available, and then a committee of the groups themselves would make allocation. In our own case this would mean that our present three Executive Committee members would have to coopt some others from the younger group to act as a temporary advisory committee on Korea evacuees. Our Korea Executive Committee is still in Korea and according to our manual, even if it were here, it could scarcely function as an Executive Committee outside the boundaries of its own country.

All this supposes, of course, that the UN effort in South Korea will be successful and that we will reenter Korea within the next few months. We do not believe it is likely that families with children will be able to return once South Korea is free from the Communists. Perhaps our housing at Taegu and Andong will be saved, but probably Chungju and certainly Seoul housing is gone. There will have to be a period of rehabilitation, but that means we will not have a Language School in Seoul either, even after reentry into Korea. The continued training of these people here becomes even more necessary. You can readily see that this may be a relatively long term proposition but I think our plans are sound and the people who stay will be making a real contribution to the work here and will be preparing themselves more adequately for the work in Korea.

Of course, if our suppositions are wrong and this expands into a third World War, or even if it enlarges itself only to include China and Japan, this plan which we have made would be useless. However, in that case any other plan that we made would also be useless. It is my present conviction that our missionary movement must continue on the basis of confidence and faith in the future.

I have tried to express my own basic attitude in this letter. We have plenty of time to consider it together and to arrive at a final decision. In case you folks at home have any suggestions to make, we shall certainly be very happy to have them. It is quite likely that some of our own Presbyterian people will be sailing before the summer is over. If they go, they should have our fullest support and their expenses should be met as though they are on furlough to America. I think all of us are clear on this point, but as yet we are pretty much convinced that the majority of our forces should be held here for the present.

I am coming back from Hokkaido on the 20th and then going with Darley Downs to Kobe. I expect to be in Tokyo again from the morning of the 24th. I am trying to get a reservation on a plane leaving here on the 29th of July and arriving in New York on the evening of the 30th. The reservation has not yet been confirmed.

There are times when individuals in our group regret not being in Korea at the present time. One of our women so expressed herself this afternoon. Her home is in Taegu and she wishes she were there. However, I can heartily say that I am glad she is not there. When we made our decision we decided better than we knew. You will remember that at midnight on June 26 when the word came to leave Taejon, it included all the American officials of the Korean Military Advisory Group (KMAG). They were getting out of the country as fast as they could go. We saw some of them. Therefore, our decision to leave, as well as the decision of the six to stay was made with an almost certain conviction that the whole of Korea would be overrun by the Northern Communist Army. You can readily see that if the word for American military personnel to evacuate had not been reversed, this would have certainly come to pass.

Our decision then was made on the assumption that the North Korean Army would take over all of Korea; but actually the conditions that now exist in Korea would be the basis for an almost identical decision. The Communist armies are battling with the UN group at Chungju and near Taejon and Taegu, as well as Andong. In such a theater of war, women and children would be in a dangerous position and would handicap both the personnel serving there and the American soldiers who are in the battle. Naturally, American personnel who knew of the presence of the women and children would add that care to their responsibility. I, therefore, am personally satisfied that in God's providence we came to the right decision.

This also has been a time of serious thinking for most of us concerning the issues at stake in Korea. One of our men was a conscientious objector in the last war, but he is among four who now are volunteering to be interpreters with the UN troops. His basic convictions have not changed but he believes that, in spite of the complexities of the situation, and in spite of the mixed motives of those who are participating, this is the first time in human history where nations have joined together to enforce a corporate decision. It is not an ideal situation, of course, but nevertheless from the standpoint of future world government this is our present and only hope. We must work to eliminate features that are evil, and we must condemn the tendency to make this simply a war of hatred against Communism. But to most of us over and above all the complexities, there is a substance of hope that here may emerge a way to unite for peace. We have no means of knowing whether such a conviction is shared by our people at home, but at least this letter will give you some idea of the direction of my own thinking.

Sincerely,

John C. Smith

FROM

Board of Foreign Missions of the
PRESBYTERIAN CHURCH IN THE U.S.A.
156 Fifth Avenue, New York 10, N.Y.
Watkins 9-2000

7-14-50

The following excerpts are from the first letters received from Dr. John Coventry Smith of the Board of Foreign Missions and Overseas Interchurch Service of the Presbyterian Church, U.S.A. Dr. Smith, who has responsibility for the Presbyterian, U.S.A. work in the Far East, was in Korea at the time of the invasion; attending the annual meeting of the missionaries at Taechon Beach, about 100 miles south of Seoul.

Takasagoya Hotel
Beppu, Japan
June 30, 1950

Dear Friends:

I arrived in Korea at noon on the 17th of June. The John Foster Dulles party was on the same plane. Ned Adams of our mission had been thoroughly on the job and had sent a letter to meet Dulles in Tokyo inviting him to attend the reception being given by the missionary community that evening, and to visit the largest Christian church in Seoul on his way home from the reception. Mr. Dulles was quite taken with the service at the Young Nak Church. It was Saturday evening out they were holding a special evangelistic service. He came in at the end and spoke briefly to more than 3,000 people.

In the brief time that I was in Korea I was exceedingly well impressed by the progress made in the year and half since I was there before. The new government election had proceeded without incident, whereas two years ago there had been several fatalities. More than forty Christians were among the 210 members of the House of Representatives.

I left on Monday, the 19th, for our mission meeting. I saw many of the Methodists at the reception Saturday evening and at the English Church on Sunday afternoon. I preached at the Young Nak Church Sunday morning and was thrilled with an audience of more than 3,000. It was the second service of the morning.

Our mission meeting was held at Taechon Beach, which is the new summer rest camp for missionaries, something over 100 miles south of Seoul on the west coast of Korea. Most of us drove there in station wagons or jeeps.

The Executive Committee met on Tuesday and the Mission Meeting started on Wednesday nite. By Sunday we were thru with most of the routine and were ready to face two or three of our most serious problems. Sunday evening about eleven o'clock Mr. Robert Kinney of the American Government ECA section arrived with the report that fighting had broken out. He is the son-in-law of Mr. and Mrs. Censo, and his wife and three children were staying at the beach. We set up a guard to protect ourselves against possible local violence. At three in the morning we heard on the radio that plans were under way for evacuation. A little after nine o'clock a State Department man by the name of Barnhart, the son of a former YMCA secretary in Korea, arrived by jeep to conduct us to the railroad. We understood, of course, the American Government

could not order Americans out of the country, but we had 25 children with us and were committed to take them out of danger. We decided to act as a unit until they were sure of evacuation.

That morning I went over carefully with the mission the background of the previous evacuation and the Board's policy at that time. I told them that after the evacuation of mothers with small children and border-line health cases, individuals would be free to make their own decisions. Also, since we were together, we should confer very carefully before any individual decisions were made. Mr. Genso, who had remained in Seoul and was later flown to Fukuoka was the only member absent.

We left the beach at 11 o'clock on Monday morning and headed for Taejon, which is on the railroad from Seoul to Pusan. We were fortunate in getting three trucks and started out with five jeeps, two jeep trailers and two station wagons. We loaded on as much baggage as we could take. This included mattresses, blankets and food, for we were not certain under what conditions we would have to stay over night. Our very first breakdown came before we left the beach when our best station wagon refused to function. We worked on it but were forced to abandon it.

The journey was 85 miles long and it took us 8 hours. One jeep had four punctures and there were other breakdowns. Fortunately, the weather was very fine altho we were in the midst of the rainy season. People riding in the jeeps or trucks got dusty but were not otherwise inconvenienced. We were about 30 people in all.

We arrived at Taejon about seven o'clock in the evening and were put up at the mess hall of the Army installation. We furnished our own food and prepared supper. Arrangements were soon made for us to have two special cars on a train leaving for Pusan Tuesday noon. Preparation was made to go to bed on the floor of the mess hall and most people were asleep shortly after ten.

At twelve o'clock a telephone call to the Army Station gave orders that all military personnel and all evacuees should immediately leave by whatever transportation they had for Pusan. We were all awakened and told we had twenty minutes to get ready. We had dismissed the three trucks but now had access to one of our own ton-and-a-half trucks which was at Taejon. We dumped our baggage from the jeep trailers and left at least 80 pieces of hand luggage in the mess hall. We put passengers on mattresses in the jeep trailers and thirty-five people in the ton and half truck. We left Taejon at 1:30 in the morning but soon struck a detour. By eight o'clock in the morning we had driven 49 miles but were still only 30 miles from Taejon. We arrived in Taegu at 3:30 in the afternoon after 14 hours and 120 miles of the worst traveling I have ever experienced. We had numerous punctures and breakdowns. We abandoned the remaining station wagon, ditching the last of our baggage to make room for its occupants. We crossed at least 25 creeks and rivers by fording where bridges had been washed out. At one point we seemed stopped completely by a washout where there was no ford, but the bridge was not completely gone and by reinforcing it we got the truck across empty while we walked.

Taegu is one of our largest stations and there the missionaries who had homes prepared a lunch on the lawn. A special train was chartered to run from there to Pusan, leaving at five o'clock. Actually, it did not get away until 5:30 and arrived in Pusan at 9:40.

In Taegu many of our Korean friends greeted us; the Moderator of the General Assembly, my Korean doctor friend from Pittsburgh, one of my old students from Tokyo and hosts of the friends of the missionaries. They assured us of their continued faithfulness and of their care for the work in case the missionaries were gone.

At Taegu we made two decisions. One was to approve Harry Hill and John and Horace Underwood staying on. Evacuation of women and children was now reasonably certain; we did not need the continued presence of all our men. It was understood that there might be others staying, but they would take their families on to Pusan before arriving at a decision. We also refused to approve the request of wives to remain with their husbands; the men who remained behind must have mobility and in addition that the presence of American women in a theater of war would be a serious handicap to any government.

At Pusan we were taken from the train to an evacuation boat, the LONE STAR STATE, which is a Liberty ship much like others that are rusting up the Hudson. At Pusan Ned Adams, Arch Campbell and Fran Kinsler remained behind. We give them all the Korean money we had, which amounted to something over half a million won, almost completely filling one pillow case.

All six men who remained behind did it after very serious consideration, and with the full approval of the group. Our mission property was left in good shape and six of our very ablest missionaries are there as a witness and a forefront of a possible return. Out of seven members of the Executive Committee of the Mission, four are in Korea and will continue to function as the Executive Committee.

Those who came on have all had good reasons for doing so. The presence of small children in their families or their inexperience with Korean life and language made their decision the inevitable one.

We left Pusan about two o'clock Wednesday morning, being quartered in the crew cabin and on the floor of the mess hall. We arrived outside Fukuoka early Wednesday afternoon and by dusk most of us had been taken ashore in tugs. We had to come down from the deck on rope ladders so that our older people were left until the next day when the sea was calmer.

At Fukuoka the American Army took over. They were most gracious and accommodating. There were GIs to carry the children and to guide each evacuee; there were medical men and Red Cross people to help us and soon we were on our way to the Army installation at Camp Hakata. There we stayed in barracks from which American soldiers had been evacuated into tents to make room for us.

The most amazing evidence of God's grace in all this is that we had no accidents and no one was sick. We were especially proud of our children who came thru almost without a whimper. Our young missionaries who were new to the country also proved their metal. The State Department personnel were generous in their praise of the whole group. I personally am proud to be Secretary for such missionaries.

We had tried to send cables at two points in Korea but were unsuccessful. At Fukuoka our first cable went off some fifteen or twenty minutes after arrival. All of us were gravely concerned about the uncertainty our families at home must have had, and we know that in many respects their experiences were more difficult than ours.

We are in three hotels in Beppu, which before the war was a famous Japanese hot springs resort. The headquarters of the 19th regiment is taking care of us and our accommodations are among the very finest. We arrived here last nite at 12:30 were given a midnight dinner at the Officer's Club and have been relaxing.

Here we have received much more information about our possible future. Something under 2,000 evacuees are on the way from Korea. They are now in a process which may well end in their embarking for America. Whether Beppu is our last stop before Yokchama, or whether we go somewhere else on the way is still a question. We will

probably be here 48 hours but may be here for three or four weeks. It is extremely difficult for us to get out of that process; the local command must account for all of us and has no authority to release us; such authority can come from General Headquarters in Tokyo, and even in my own case it would be difficult to secure it for several days.

The Army recognizes us as a group and recognizes the legitimacy of our desire to return, or to work in Japan. They recognize also that they must not deal with us completely as individuals but are seeking our advice before taking up individual problems. We feel that some of our people, either because of age or because of frail health, should return to America. There are those who could wait for a time and then go; there are still others who ought to be held both as a first force for return to Korea and as reinforcement units for work in Japan.

We heard most of President Truman's message early Wednesday morning aboard the ship from Pusan. It thrilled us greatly to know that this time we were really standing by the decision of the UN to support South Korea against aggression. Perhaps history will be made; the aggressor repulsed. Few of us believe that this is the beginning of World War III. In fact, we believe that this kind of action is the only way to build up international government and possibly avoid war. There will be men who will suffer and perhaps die, but this time it will be a police action if it is carried on in the spirit in which it has begun.

We pray for our Christian friends by the tens of thousands in Korea, for the Korean Government, for our own nation and especially these days for the men and women of the missionary force in Korea. God grant that they may be kept in His care.

On the whole, we are hopeful and even anticipate that before many weeks roll by some may be back in Korea as part of the Christian movement which again has an opportunity to claim this new nation for Christ.....

(July 1)

Most people lost all that they had with them except a very few things. Some people have just what they have on their backs; others are better off. I myself kept three shirts and a pair of pajamas along with my shaving equipment. I had a suit coat and a pair of kanki trousers on that I had borrowed from Ned Adams. On board the LONE STAR STATE we had access to the ship's stores. Mr. Blaine the assistant treasurer, set up accounts for all of us and we bought about \$260 worth of things. I got a pair of kahki trousers, two kahki shirts and a rain coat along with some underwear. Actually, the money that set up the accounts came from my Traveler's Checks. We had no money except these Traveler's Checks along with a few other checks people had brought along with them.

Here in Beppu we cashed some Board checks that Bob Rice still had from his travel account. They amounted to some \$400 so we gave everybody, Methodist and Presbyterian alike, \$5. At least our pockets are not entirely empty. We wired Tokyo yesterday for additional funds but they have not come. I think it is due to a misunderstanding. Tokyo thinks we can use only yen while, since we are in an occupation installation and are special people, we use military scrip. I asked for military scrip and Will Kerr told me last nite they did not believe me. Perhaps by Monday we will have more money. The camp PX is open to us and many things can be purchased now that will be unavailable on the Japanese market later.

Some word should be added concerning the very generous hospitality of the Army and Red Cross folks. They have gone out of their way to do everything for us. The wives of Army personnel have helped in furnishing transportation and relief supplies.

Part of the evacuees, of course, are Army dependents but they are just as generous to us as they have been to their own people. As yet it has not been decided whether we pay for our keep or not. They are keeping track of the meals that we eat but we are not required to pay for them.....

(July 2)

Last nite at about 11 o'clock I was able to get thru to Will Kerr and talked with him for about 40 minutes. We had received a wire from Downs advising that families with children go back to America but they could supply logistics for 180 people. We had prepared our list of people including all Methodist, Presbyterian, United Church of Canada and Australian Presbyterian. It came to a total of 126. There may be a few more but that is all that the United Church here would be called upon to support. The Southern Presbyterian, Orthodox Presbyterian, etc. would have support outside that figure.

I think that you have sensed the spirit of the group here who very much desire not to rush home to America until things are more clear to us and until the possibility of going back relatively soon has been proven to be a dream.

Sincerely,

John C. Smith

Foreign Missions and Overseas Interchurch Service

The Board of Foreign Missions of the Presbyterian Church in the United States of America

156 Fifth Avenue, New York 10, N. Y.

Korea Bulletin #3

July 7, 1950

Confidential - Not for Publication

To the Friends and Supporters of our Korea Mission

Dear Friends:

At this time we are glad to give you further information in regard to our Korea missionaries as reported to us in a cablegram from Dr. John Coventry Smith.

A number of our Korea missionaries have now been moved from Fukuoka to Tokyo, as follows:

Miss Anna L. Bergman	Miss Minnie C. Davie
Miss Gerda O. Bergman	Miss Marion E. Hartness
Dr. and Mrs. John D. Bigger	Mrs. Lloyd P. Henderson
Mrs. Archibald Campbell	Mrs. Harry J. Hill
Miss Katherine E. Clark	Miss Olga C. Johnson
Rev. and Mrs. John Y. Crothers	Rev. and Mrs. William B. Lyon
	Miss Marion A. Shaw

The remainder of the Korea group who were in Fukuoka have been moved to a United States Government rest camp at Beppu, Japan. It is our understanding that earlier the Government took over certain selected hotels in this resort to accommodate American personnel requiring vacation and rest. We have no information as to how long this group will be able to remain at this rest camp.

Mail for the Korea missionaries, regardless of location, whether in Korea or in Japan, should be addressed as follows:

Rev. Darley Downs, Box 315, T.F.M., APO 500, c/o Postmaster, San Francisco, Calif.

The name of the person to whom you are writing should be placed in the upper left-hand corner of the envelope, above your return address. Of course, if you prefer, you may enclose your letter in an inside envelope. Mr. Downs is the Executive Secretary of the Council of Cooperation in Japan and will give prompt personal attention in forwarding these letters. Dr. John C. Smith can also be reached at the same address.

Letters may be sent air mail to the APO address for 6¢. If you use the local address in Japan, the postage is 25¢ for a half ounce. In case you need the local address of Mr. Downs, it is: KyoBunKwan Building, 2, Ginza, 4-Chome, Chuo Ku, Tokyo, Japan.

Dr. Smith, in his last cablegram, also reports a message from John and Horace Underwood and Rev. Harry J. Hill of their safety within the American lines. We are assuming from this message that the six men remaining in Korea are in two different places and there is no cause for any undue concern about the safety of the other three — Rev. Edward Adams, Rev. Archibald Campbell, and Rev. Francis Kinsler.

We assume that by this time many of you are receiving direct word from these friends and loved ones.

Sincerely yours,

Lloyd S. Ruland
Acting Secretary for Korea

Foreign Missions and Overseas Interchurch Service

The Board of Foreign Missions of the Presbyterian Church in the United States of America

156 Fifth Avenue, New York 10, N. Y.

June 27, 1950

Korea Bulletin #1

Confidential - Not for Publication

To the Friends and Supporters of our Korea Mission

Dear Friends:

We know that you are very anxious to have some definite word in regard to developments in Korea, as they pertain to our own Mission work and the safety of the missionaries.

At the beginning of the strife on Sunday morning, June 25th, our Mission was fortunately in session at Taechon Beach, on the west coast of Korea about one hundred miles south and west of Seoul, out of the area of the present fighting. It is unfortunate that this point is some distance from telephone and telegraphic communications and, therefore, we have not yet had direct word from any representative of the Mission or from Dr. John Coventry Smith, the Board's Secretary for Korea, who is in Korea meeting with the Mission. It is presumed that practically all of our Korea Mission members are present at this meeting and, therefore, are planning for the immediate future, in conference with Dr. Smith. We can be confident of definite guidance, as plans are made for each family.

We have learned through a telephone conversation by Dr. A.G. Fletcher with his daughter, who is now in Japan, that Mr. John F. Genso, the treasurer of the Korea Mission who had remained in Seoul, was evacuated to Japan on the 26th. Thus far we have no definite word about other Korea missionaries of our Board.

After consulting with the Executive Council this morning, the following cablegram is being sent to our Korea Mission:

"WE DEEPLY CONCERNED AND SYMPATHETIC FOR KOREA AND THE CHURCH STOP
STRESS IMPORTANCE OF CONTINUING MISSIONARY WITNESS AND FELLOWSHIP
IN VIEW OF FAITH AND EXPERIENCE STOP RELYING YOUR JUDGMENT REGARDING
WITHDRAWAL TO USA OF THOSE IN POOR HEALTH OR NEARING FURLOUGH OR
RETIREMENT OR REMOVAL TO INTERMEDIATE POINTS PARENTS WITH SMALL CHILDREN
OTHERS AS SEEMS WISE STOP CONFIDENT IN SMITHS COUNSEL STOP KEEP US
ADVISED STOP REMEMBERING YOU CONSTANTLY IN PRAYER STOP CONFIRM
RECEIPT THIS MESSAGE"

In this time of great uncertainty and possible danger, we shall need to be steadily in prayer for our missionaries and for the Korean Church, its leaders, and its membership.

We shall send you another bulletin as soon as we receive more definite information as to the plans for each of the missionary families.

Very sincerely yours,
Lloyd R. Ruland
Acting Secretary for Korea

LSR:ZF

Foreign Missions and Overseas Interchurch Service

THE BOARD OF FOREIGN MISSIONS
OF THE PRESBYTERIAN CHURCH IN THE UNITED STATES OF AMERICA
156 FIFTH AVENUE, NEW YORK 10, N. Y.

June 26, 1950

BOARD GENERAL LETTER No. 108

TO THE MISSIONARIES

Dear Friends,

We are sure that you will welcome a letter from the Executive Council as soon as possible after General Assembly. We have, therefore, gathered together items on events of special significance as related to foreign missions and overseas interchurch service since the last General Letter sent out in December, 1949, and are summarizing them as well as new Board policies on several matters.

Foreign Missions at the 162nd General Assembly

The foreign missions program at the General Assembly in Cincinnati, May 17-24, 1950, was warmly received by those in attendance. The weather was perfect, the people of Cincinnati most cordial, and the Assembly itself harmonious and forward-looking. Counting missionaries from most of our fields, members of the Board and representatives of the Executive Council, we were a goodly company and enjoyed the fellowship with each other and friends from all over the Church. You will be reading about the Assembly in "Presbyterian Life" and elsewhere, so that we will outline here only the events in which the Board shared particularly.

a. Pre-Assembly Conference. On Wednesday, May 17, as is customary, one of the pre-Assembly conferences highlighted foreign missions. It was well-advertised in advance through the recording of questions on missions by a number of commissioners as they registered for the Assembly. More than 300 were in attendance. The program itself, under the leadership of Dr. John C. Corbin, included the playing back of these questions to the audience, with answers from missionaries and staff members, and a brief address by Dr. Charles T. Leber on the religious situation in Europe, following his recent visit to that continent.

b. The Women's meetings were held on Friday, May 19. A large number of women from the Cincinnati area were in attendance. Mrs. Paul Moser, member of the Board, spoke on the spiritual "Voice of America" and Miss Panfila Babista of the Philippines, Dr. Dorothy Ferris of India, Miss Margaret Shannon and Miss Frances Gray were also among the speakers. Mrs. Mercedes Magdamo of the Philippines was the soloist. In the evening there was a dinner for business and professional women at which Miss Gray spoke.

c. On Sunday, May 21, the Foreign Board "family" assembled for a tea and devotional service, as has been

our custom for some years. The new moderator, Dr. Hugh I. Evans, of Dayton, Ohio, the members of the standing committee on foreign missions and others were our guests at the Seventh Presbyterian Church, where Dr. Evans' son is pastor. After the tea there was earnest prayer for every part of the world where our Board is at work, with Dr. John B. Weir and Miss Virginia Mackenzie as our leaders.

d. World Christianity Meeting. This was held in the Taft Auditorium, where the Assembly met, on Monday evening, May 22. The theme—"Toward the Healing of the Nations"—was chosen because of the 1950 medical emphasis in our five-year program. As was the case with most of the other seven popular meetings, eight films and dramatizations were used with effective results. The program opened with a number of shots, taken by Julien Bryan, and a narration which he prepared for the occasion, depicting human suffering in Europe and Asia. Mrs. Charles H. Corbett, vice-president of the Board, presided. Dr. Leber emphasized "Our Spiritual Concern", after which Dr. Ranbhise of Miraj and Dr. Ferris spoke briefly against a background tableau depicting scenes in a mission hospital, in which Dr. E. M. Dodd, Dr. Walter J. K. Clothier and other medical personnel had parts. Mrs. Magdamo again sang and Dr. Hugh Chaplin, member of the Board, introduced missionaries and nationals who, with Board members and staff, were on the platform. Dr. Mackay then gave a memorable address on the theme, drawing on his recent trip to East Asia for illustrations.

e. Early Tuesday morning, May 23, more than 500 came to the Overseas Breakfast of the Board, at which the new International Christian University in Japan was emphasized. The speakers were former Ambassador John C. Grew and Dr. Hachiro Yuasa, president of the University. A campaign is now under way in the United States and Canada to raise \$10,000,000 for this institution on the community basis, rather than through the churches as such.

f. On Tuesday afternoon the Standing Committee made its report to the Assembly. The chairman of the committee was the Rev. Thomas L. Coyle of San Diego, California and its secretary the Rev. Donald F. Campbell of Stamford, Connecticut. Both men are deeply interested in the world mission task. Four of our number spoke briefly—and very movingly—to the report: Dr. L. K. Anderson; Miss Gray; Rev. Theodore F. Romig of China and Miss Mackenzie of Japan. The report was enthusiastically received and represented a great deal of hard work on the part of the 44 commissioners who made up the committee. They met together for more

than four hours and sub-committees gave special study to the Board report and the official minutes for 1949. Many committee members individually expressed warm appreciation of the service which you missionaries are rendering and declared that their work on the committee represented a liberal education in spiritual world affairs. Some of the contents of their report will be found in other sections of this letter.

Board Staff Changes

The General Assembly approved the election of the following secretaries by the Board:

Daniel M. Pattison, as treasurer of the Board, effective June 20, 1950.

W. Stanley Rycroft, Ph.D., as secretary for the Latin America Missions, as of June 1, 1950.

Miss Frances M. Gray, as secretary for the West Africa, Syria-Lebanon, Iraq and Iran portfolio.

Mr. Pattison and Miss Gray are already well-known to you all. Dr. Rycroft was born in England and attended local elementary and secondary schools in Lancashire. World War I interrupted his schooling and from 1917 until the close of the conflict he served in the Royal Air Force. He was graduated from Liverpool University in 1922 and went almost immediately to Peru under the auspices of the Free Church of Scotland to teach in the Anglo-Peruvian College in Lima. In 1926 he was made Vice-President and in that post served until 1940. Dr. Rycroft served on the faculty of the University of San Marcos in Lima for fifteen years, and received from this University the degree of Doctor of Philosophy in 1938. In that same year he attended the meeting of the International Missionary Council at Madras, India, and since his appointment as Executive Secretary of the Committee on Cooperation in Latin America he has travelled extensively throughout Latin America. Dr. Rycroft is the author of the book *ON THIS FOUNDATION* which has appeared in English and Spanish editions.

Doubtless all of you have heard that Herrick B. Young resigned at the end of February as secretary of Missionary Personnel, after serving in that capacity since 1937. Mr. Young has a unique opportunity for service in his new work as director of the International House Association.

Clarence A. Steele, as announced in the last General Letter, will resign as treasurer as of July 31 to become superintendent of Westminster Gardens in Pasadena. He first entered Board service as a missionary to Siam in 1911.

Work in Europe

The service of the Presbyterian Church in the U.S.A. in Europe continues through the interchurch service activities of the Board. The Restoration Fund allocations to Europe have been completed, with a few exceptions. The relief work from "One Great Hour of Sharing" resources continues in a limited way. Now the major program of work in Europe is the long-range program of interchurch aid in a careful distribution of funds and support of personnel as a part of the regular work and budget of the Board, \$200,000 having been budgeted for Europe in 1950. It should be emphasized that the Board's work in Europe is duly coordinated with the

Department of Interchurch Aid and Service to Refugees of the World Council of Churches. Dr. Leber made an administrative visit to Europe in April, with the Rev. Charles W. Arbuthnot, Jr., of Geneva, the Board's Field Administrator for Work in Europe, and Dr. C. Darby Fulton, Executive Secretary of the Board of World Missions of the Presbyterian Church U. S. This brought the work of U. S. and U. S. A. churches more closely together, not only in the joint work in Portugal, but elsewhere on the continent.

Persecution of Protestants in Colombia

Since the conservative political party came into power in Colombia last fall, there has been a great increase in the number and intensity of the cases of the persecution of Protestants in that country, especially in the rural areas. All groups working in Colombia have been affected. There has been much property damage, with indignity to the persons of both national Christians and missionaries. Some of the former have been killed. Protests to the national government on the part of our Mission and others resulted in some investigations but no one was brought to justice and the persecutions continued.

Mr. Daniel M. Pattison, who, as treasurer-elect of the Board, visited Colombia in March, brought back documentary accounts of many of these incidents and it was decided to give publicity to them here in the hope that American public opinion might bring about official action in Colombia. Both the secular and religious press here gave considerable space to the matter and for several weeks the newspapers in Colombia debated the question at length. One of our missionaries in Hong Kong sent in a clipping on the subject from a newspaper there. This publicity seems to have been helpful to the cause of religious freedom. It is too soon to assert that persecutions have ceased, but responsible Colombian officials have assured our representatives in personal conference that the law of religious freedom will be upheld and violators punished, and official statements to the same effect have appeared in the "New York Times". Our missionaries in Colombia write that never has the Protestant faith been so thoroughly publicized there, both by friends and enemies.

New Members of the Board

The General Assembly either elected or confirmed the following new members of the Board;

Mrs. J. Lawrence Atkinson of Philadelphia, Pa.

Mrs. Carl S. Byers of Salina, Kan.

Mrs. John T. Connell of Butler, Pa.

Rev. Francis W. Pritchard of Amarillo, Tex.

Mr. Walter E. Schneider of Westfield, N. J.

Rev. John H. Stanton of Johnstown, Pa.

Mr. Rush Taggart of Rye, N. Y. (Mr. Taggart has been a member previously and was re-elected after an interval.)

Situation In China

With the occupation of the Island of Hainan, all seven Missions in China of the Presbyterian Church are now in Communist China. As of May 15, 128 Presbyterian missionaries are in active service in China. A consider-

able number of missionaries, following their furlough year in the United States, and three new missionaries, after a year of Chinese language study, are eager to join their colleagues in China, but the matter of securing entry permits from the People's Government of China remains a problem. All missionaries report challenging opportunities of service and evangelism. With the foreign missionary necessarily remaining in the background, Chinese Christian leadership has responded courageously and loyally in this severe period of testing. The situation is not uniform over the country. In large cities, there are few handicaps upon the Church, and its program is meeting with encouraging results. In smaller and more isolated centers, severe discrimination and crippling restrictions are often imposed by the local authorities. But everywhere the Church is showing an amazing power in overcoming obstacles and continuing its witness to the living Christ.

Ten Year Plan in Chile

A new Ten Year Plan in the relationship of the Board and the National Church has gone into effect in Chile after an administrative visit in March by Dr. Leber, Mr. Pattison and Mr. Norman Taylor. The plan provides for better training of pastors and laity, stronger evangelistic projects, student centers and hostels, church-integrated schools, more dispensaries and clinics, and increasing executive leadership on the part of the Church. The Board will use the proceeds of property sales in Chile to help finance this plan, with the expectation that at the end of the ten-year period, the Chilean Church will fully take over the work and its administration. Meanwhile the Board will not increase the present quota of missionaries to that field.

Division of the Punjab Mission

The new nation of Pakistan, separated from India in 1947, has been developing its own economic and political life with great pride and apparent success. Unfortunately some of the causes of friction with India inherent in the early situation have not been resolved. Tensions have increased and the gulf between the two countries has widened. As a result of these things, the Punjab Mission at its meeting in Lahore in April took action bowing to what appeared to be inevitable and asked the Board to divide the Punjab Mission into the one in India and one in Pakistan. The Board at its May meeting acquiesced in this request but found itself in hearty agreement with the expressed wish of the Punjab Mission that the day might soon come when the frictions would be resolved and the Mission might be reunited.

Beirut College for Women

Another full college for women has been added to the enterprises of the Board. On April 21 the Board of Regents of the University of the State of New York granted a provisional charter to the Beirut College for Women (formerly the American Junior College for Women) for the granting of B.A. and B.Sc. degrees. This marks another milestone in the work in which Christian missions have pioneered in the education of women in the Near East. The Board and all who are related to it will rejoice in this new advance and join in wishing the new College the greatest of success as a Christian institution.

One Great Hour of Sharing

The final total of the 1949 Presbyterian sacrificial offering for overseas relief was \$768,000 and enabled the Board to give substantial help to those in need in Europe and Asia, as well as to carry on its share of the Displaced Persons program. The 1950 concerted appeal of Protestant and Orthodox Churches was for the same purpose, with the slogan "One Great Hour of Sharing", and with its climax on Sunday, March 12. Radio stations and the press gave hearty cooperation. In our Presbyterian churches the sacrificial meal plan was again stressed and some 3,000 congregations used the literature and other materials provided. As of May 15, \$365,000 had been secured from Presbyterian sources and it is hoped that the total will eventually reach \$450,000 to \$500,000. The contributions for relief and other needs by all of the twenty communions cooperating in the "One Great Hour of Sharing" appeal is estimated at \$5,000,000.

Continuation of Church World Service

The planning committee of the National Council of Churches of Christ in the U.S.A., which is to be organized next fall, has voted to make Church World Service a central department of the Council. It will not be possible to work out the details of the scope of Church World Service in this new relationship until after the Council is organized, but we can now be sure of a medium to carry on those features of a relief program necessary to meet continuing needs overseas.

Foreign Missions Conference Vote on National Council

Some of you have perhaps heard that at the annual meeting of the Foreign Missions Conference of North America last January, the decision not to enter the new National Council of Churches of Christ in the United States and Canada, which had been made the year before, was reconsidered and a special committee was appointed to explore means by which the difficulties in the way might be removed. Dr. Ruland was a member of this committee. Its recommendations were circulated among the Boards and a special meeting of the F.M.C. was held in April to vote again on the matter. We are happy to announce that the vote this time was 76 to 7 in favor of the F.M.C. becoming the Division of Foreign Missions of the new Council. The organization meeting of the N.C.C.C. will be held in Cleveland at the end of November next and will undoubtedly mark a historic milestone in the progress of the American Church.

Second Annual Convention of N.C.P.M.

The National Council of Presbyterian Men held its second annual meeting in Chicago in February. More than 1,000 men from all over the Church were in attendance. The *Newsletter* of the organization summed up their activities as follows:

"For the two and a half days of the Convention Presbyterian men were challenged by twenty-six speeches or reports, heard the superb singing of the Lake Forest College singers and the McCormick Seminary Chorus, viewed the exhibits of the Board of Foreign Missions, National Missions and Christian Education, attended

Synod breakfasts, served on special committees, helped write the Program and Action Report for 1950, previewed the Presbyterian movie 'Second Chance', elected new officers, and honored the father of their men's movement, Jasper Crane."

The number of local chapters of the organization has now passed 1,200 and a goal of 2,500 is sought by the end of 1951. A two-year budget of \$100,000 was adopted to finance the expanding program and staff and over \$14,000 of this was pledged at the meeting. Mr. Lemuel Jones of Kansas City was elected the new president; Mr. David Proffitt of Maryville, Tenn., vice-president; Mr. Ernest Wyckoff of Stroudsburg, Pa., secretary; and Mr. Thomas E. Whiteman of New York, treasurer. The last two named are members of the Board. Mr. Paul Moser, formerly our men's work secretary, continues as Executive Secretary of the National Council.

Presbyterian World Tours

The Board has inaugurated a series of Presbyterian World Tours. In the summer of 1950, a large group will take a personally-conducted tour to Guatemala and Mexico, visiting particularly the work of Presbyterian Missions in these lands. Plans are under way for similar tours to the Far East, Latin America and the Near East in 1951 and beyond. Mr. John Rosengrant is in charge of this project.

Plans for International Christian University in Japan

The American campaign for funds for the International Christian University in Japan is being carried on during 1950-51. It begins with a student and youth campaign, which is already under way. The community campaign in most areas is still in the organizational stage. The goal is \$10,000,000, part of which is to be secured from Foundations. All across the country, whenever the plan has been adequately presented, the response has been surprisingly good. Many people not ordinarily interested in foreign missions show great interest in this.

The plans of the University itself are maturing. They guarantee the Christian character, as well as the scholarly nature, of the institution. The Board has contributed \$300,000 from capital funds for this project. Dr. John C. Smith is Vice-President of the International Christian University Foundation.

Statement on Communism and the World Mission of the Church

In General Letter No. 107 we outlined some steps which the Board plans to take regarding our responsibility as to "Christianity and Communism". One of these was: "That from time to time news releases be prepared to keep the Church at home informed on the policy and strategy of the Board in confronting this challenge." At its May meeting, the Board approved a statement on this subject which has since appeared in the *New York Times* and in the May 27 issue of *Presbyterian Life*. The statement follows:

A STATEMENT ON COMMUNISM AND THE WORLD MISSION OF THE CHURCH

The world mission of the Christian Church must today reckon with Communism in nearly every part of the

world. In interpreting the challenge of Communism to the Church, the following principles should be kept clearly in mind:

1. *Christianity must prepare to live in the world with Communism.* Throughout the foreseeable future Communism will be a fact in the world. Christianity can neither flee from Communism nor compromise with it on basic moral and spiritual issues. Where Communism is in control, Christians as citizens must be ready to adjust to political, social, and economic changes, so long as they keep intact their spiritual integrity. They must not react to Communism in such a way as to oppose constructive social change.

2. *Marxian Communism is basically irreconcilable with Christianity.* Marxian Communism denies God; it has a low concept of the individual's worth and destiny; though it may seek some good ends, its objectives are commonly gained by evil means.

3. *The rise of Communism is, in part, a judgment on the Church.* It has been truly said that the acceptance and growth of Communism is in a measure due to the failure of the Church to practice what it has preached. The Church must meet Communism in a spirit of humility, repentance, and renewed dedication to the mission of the Gospel.

4. *The best answer to Communism is more and better Christianity.* It is fatal merely to try to bolt the door against Communism. This holds good not only where Communism is strong but in America as well. Because Christians are motivated by the love of Christ, they can surpass the achievements of Communists even on the material level where Communism lives. Through Jesus Christ they can meet man's eternal need for God on the spiritual level where Communism has nothing to offer.

5. *Communists are potential Christians.* Communists belong to the world for whom Christ died. Therefore, the Church must project a definite Christian mission to Communists, giving special training to missionaries who work in Communist-controlled and Communist-infiltrated lands. These missionaries cannot assume that Communists are impervious to conversion, but will expect that the passion for economic justice, the self-denial and the devotion to a cause which some Communists demonstrate, provide points of contact for the Christian message. A great many of these are not Marxian Communists at heart and their spiritual frustration makes them open to Christian truth.

6. *Communism will never eradicate the Christian faith where it has taken root.* American Christians, therefore, can thank God that there are Christian Churches in all Communist countries. We have faith that they will survive and eventually will modify and even transform the Communist philosophy itself. Meanwhile, we must maintain every possible tie with these Churches, understanding the terrific pressures under which they exist. We must sympathize with their suffering, believe in them constantly, and keep one with them in the fellowship of prayer.

New Policy as to Replacements and Reinforcements

In response to field suggestions and in order to assure more definite continuity in the service rendered by the

mission group in any one field, the Board voted at its March meeting:

1. That the number of missionaries for all fields for the next five years, beginning with 1951, be set at a minimum of 1150, with the understanding that the Foreign Council will, after due consideration, bring in a recommended distribution of this total among the various fields; and that during the five year period changes may be made in the distribution of the guaranteed minimum of a field in accordance with changing conditions.

2. That, when the guaranteed minimum force for each Mission is fixed, any vacancies shall be filled as soon as possible. A vacancy shall be defined as occurring when a missionary is recalled, dies, resigns, retires for age or health reasons, or when the Medical Department declares a missionary no longer able to continue in active missionary service.

3. That there be a contingent item of \$50,000. set up in the budget each year, beginning in 1951, with the understanding that whenever a missionary or a missionary couple comes home permanently on account of health or other approved reasons and requires temporary home allowance, their support would be immediately transferred from the regular budget to the contingent fund. The contingent fund would also be drawn upon when financial allowances are made available beyond the date of death or resignation of a missionary and when there is no provision in the regular budget for the travel of a replacement.

4. That it is understood, if the church increases its giving sufficiently, the Board will give consideration to the possibility of sending reinforcements beyond the guaranteed minimum number of 1150 missionaries.

In carrying out this policy, the Foreign and Executive Councils have worked out the allocation of this "guaranteed minimum force" to the various Missions and have also agreed upon certain necessary clarifications in the new policy. These are as follows:

In calculating the recruits to which any mission or country will be entitled under the new plan for missionary personnel, the following factors and definitions will be considered:

Guaranteed Minimum of Missionary Force

Pursuant to the Board action #50-237 setting a guaranteed minimum of 1150 missionaries to be supported under the budget item "Missionary Maintenance" and referring to Foreign Council for recommendation to Executive Council and the Board the distribution of this number among the various fields, the Board VOTED to approve (A) the basis for calculating the net force for each Mission, and (B) the distribution of the minimum, as follows:

A. Basis for calculating net force for each Mission

In calculating the recruits to which any mission or country will be entitled under the new plan for missionary personnel, the following factors and definitions will be considered:

1. The Net Force for each Mission

- (a) will include

- (1) All Board-supported missionaries, whether regular or special term, who are in active service on the field or on furlough.
- (2) All regular missionaries on extended furlough or leave of absence, without Board support.
- (3) All Board-supported missionaries whose services have been loaned to other organizations. If refund is being made to the Board on salary and allowances for services rendered on the field, the Board will consider recommendations for the employment of highly qualified nationals or special term missionaries within the amount of the refund.

(b) will not include

- (1) Field Representatives appointed by the Board.
- (2) Regular missionaries who have been appointed on institutional or other than Board support.
- (3) Special term missionaries on institutional support.
- (4) Missionaries temporarily transferred from another mission (for example, China missionaries temporarily transferred to another mission will be included in the China minimum list).
- (5) Missionaries who for health or other reasons are unlikely to return to the field and whose support by special Board action is provided for from the Personnel Contingent Fund.

In accordance with the general policy and in line with the clarifications, the total active overseas force as of June 1, 1950 is given below:

2. The difference between the *Net Force* and the *Minimum at present set for each field* represents the number of recruits the Board will seek for that field.

B. Distribution of the Guaranteed Minimum

<i>MISSION</i>	<i>*Minimum Net Force at present set for each field</i>
AFRICA	105
CHINA	218
INDIA-PAKISTAN	215
North India	_____
Pakistan Mission	_____
Punjab (In India)	_____
Western India	_____
General Workers	_____
IRAN	80
JAPAN	66
KOREA	68
LATIN AMERICA	
Brazil	70
Chile	24

Note: This schedule is not to be interpreted as preventing the Board from adjusting its personnel either to emergency needs or extraordinary opportunities for advance.

Colombia	54
Guatemala	30
Latin America Council	5
Mexico	25
Venezuela	15
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PHILIPPINES	63
SYRIA-LEBANON	48
THAILAND	62
UNITED ANDEAN INDIAN	2
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TOTAL	1,150
Missionaries on regular Board support but not included in Minimum number	
EUROPE	
General Workers	4
France	8
Germany	5
Portugal	4
Spain	2
UNITED MISSION	
IN MESOPOTAMIA	4
FIELD REPRESENTATIVES OF THE BOARD AND WIVES	12
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* It is hoped that adjustments may be made and the minimum arrived at by the end of 1951.

It will be noted that some Missions now have missionaries on Board support in excess of their guaranteed minimum. In those cases new appointments will not be made in 1951 and beyond unless and until their total falls below that minimum.

A new policy of this type will naturally arouse some questions. These should be cleared with the portfolio secretary concerned through the usual channels. We are convinced that, since the home Church is not now contributing funds adequate to permit expansion in the missionary force, this replacement policy has become necessary and will provide greater stability in the field force, thus enabling all the Missions to improve their service. As the new policy makes clear, when the Church awakes to the current opportunities of the world mission and makes reinforcements also possible, the Board will gladly increase the guaranteed minimum.

Missionary Participation in Promotional Activities

The witness and appeal of the foreign missionary to the home Church was never more urgently needed. There are two conspicuous factors present on the American church scene today. One is negative. It is the tendency to slip back into a comfortable shelter insulated by complacency. The other is an encouraging and positive trend. In the vanguard there are many men, women and young people who have awakened to an understanding that another "fullness of time" is here and that the Redeemer alone avails to deliver mankind in the events of time for the gracious security of the plan of God.

As you write and as you prepare to speak directly to your fellow-Christians at home you will add great strength to the Church if you will speak plainly and positively to this, our present condition.

For missionaries returning to America during the coming year there are three ways in which your help is urgently needed if the breadth of our missionary service is to be extended:

1. Through numerous informal contacts with executives of all kinds, pastors, church officers and congregations.

2. Through co-operation with the United Promotion office in the autumn activity in which the Every Member Canvass is being developed through the Planned Education program. A larger percentage than ever of our support comes through springs fed solely by the weekly offerings of our members following their pledging at canvass time, which is now concentrated in the autumn months, though many churches still conduct their canvass in March.

3. Through service in Foreign Missions itinerations in which single emphasis Foreign Missions interpretation is offered to presbyteries and churches in specially assigned localities from January to June.

The Home Base office can be of value to the Church only with your complete cooperation. Our abiding confidence that you are with us in all of these matters enables us to go on with faith and hope.

Foreign Mission Study Theme for 1950-51

The interdenominational study theme for foreign missions in 1950-51 is the Near East. With work in Lebanon, Syria, Iraq and Iran, our Church has more responsibility in this area than any other single mission Board. The material prepared by the Missionary Education Movement is of unusually high quality and attractiveness. The major adult book is "Near East Panorama," by Dr. Glora Wysner, secretary of the International Missionary Council. Another is "Introducing Islam," by Dr. J. Christy Wilson, formerly of Iran and now professor in Princeton Seminary. The motion picture on the theme issued by the Protestant Film Commission — "South of the Clouds" — was filmed on the campus of our Beirut College for Women. The Board has prepared abundant supplementary material, including pamphlets and film-strip on Presbyterian work.

Division of Audio-Visual Education and Evangelism

The Division suffered a severe loss in the death of the Reverend Harold McMillan from a heart condition on February 25th. During his four years as purchasing agent for the Division Mr. McMillan negotiated trade discounts which saved the Board and individual missionaries thousands of dollars on purchases of photographic and electronic equipment.

The Division expects to move about the middle of June into new offices on the fifth floor, vacating space on the third floor badly needed by the Division of Literature and Publications. Projection equipment, display and storage facilities will be provided in the new quarters.

An Audio-Visual Council has been formed, comprising the audio-visual personnel of the Boards and General Council. Steps are being taken to co-ordinate planning and programming and to provide adequate leadership

training in this important field. A free bulletin will be issued five times a year to all film users and others who may be interested. The first edition is planned for June 15th.

At its meeting on March 28th, the Foreign Missions Conference Committee on Radio, Visual Education and Mass Communication voted to pay the Presbyterian Board \$2,500 in the current year for the services of the Reverend S. Franklin Mack and staff. Mr. Mack was continued as Acting Executive of this newest of the FMC's functional committees. The FMC also pays the secretarial salary and the rent of one office from its "RAVEMCCO" budget.

"Second Chance" is the title of a new stewardship and evangelism film, made for the Presbyterian USA, the Congregational Christian, and Evangelical and Reformed Churches by the Protestant Film Commission. It will be used this fall as part of the Planned Education Program sponsored by the United Promotion Committee of our Church, and will be shown free of charge in all the churches. Running 72 minutes, "Second Chance" tells the story of a young couple who fall away from their early commitment to Christ and the Church. Mr. Mack represented the General Council as supervisor of the project and was associate producer of the film.

"Christian Youth of Barranquilla" and "Women of Venezuela Serve Christ" are two new 20-minute color sound filmstrips on Presbyterian work in these two countries. Four more, two on each of these countries, will be released in time for use with the Latin America study next spring. Filmstrips on the other four Latin America fields are in the planning stage.

At the request of RAVEMCCO, the Protestant Film Commission and most of the denominations making films have agreed to sell at print cost their productions for non-rental use by missionaries overseas. (Print costs vary from \$25 to \$50 for black and white sound to approximately four times as much for color sound.) The Moody Science films (color) are also available on this basis. By a similar arrangement Cathedral films may now be had for \$35 a print. Orders for all but the Moody films should be sent to Mr. Mack as Secretary of RAVEMCCO.

Use of Gilmore-Sloane House

In the last letter announcement was made of the availability of Gilmore-Sloane House for retired and furloughed missionaries. Families have been in residence through the past year and others have applied for 1950-51. As was hoped, the property has also proved exceedingly useful for Foreign Board gatherings. The executive Staff conference was held there in February. To date nearly twenty separate groups have met there for retreats or conferences, usually for one or two days, and many phases of our world Mission have been explored, with some notable personalities as resource leaders. Several of these have been groups of pastors who have gathered for informal discussion and there have been as many groups of laymen. Some of the latter have been soundly converted to foreign missions as a result. The Gilmore-Sloane House Committee has as its chairman Mr. Ernest Wyckoff, member of the Board, and Mr. Daniel Pattison, secretary.

Interim Report on Medical Emphasis Year

Two phases of the Medical Emphasis Year have been completed. The first of these was the visitation by Dr. Paul S. Rhoads of Northwestern University, J. M. Ada Mutch, R. N. of the Presbyterian Hospital, New York, and Miss Frances Gray, to the Near East, India and the Philippines, — and in the case of the two ladies to Thailand also. Those who were visited know how highly worthwhile all these visits were, in their immediate values. It is doubtful whether any Board visitation has ever evoked more consistent and hearty enthusiasm on the field. The continuing values have been and will be even greater contributions to the work. We were indeed fortunate in securing the services of three such people. We are determined to make strong follow-ups of their recommendations.

The second phase has been the 3½ months medical team itinerary through Pennsylvania, Illinois, Ohio, Texas, Colorado, Washington and California. The team usually consisted of three doctors at a time, of whom Dr. Manohar Ranbhise of Miraj, India, who was brought over for this purpose, was the one continuous member. The others, in varying combinations, were Dr. W. J. K. Clothier, Dr. E. M. Dodd, Dr. Dorothy Ferris of India, Dr. Archibald G. Fletcher, Jr., under appointment to the Western India Mission and destined eventually for Miraj, Miss Frances Gray, Dr. Frances Hughson, member of the Board and formerly on the staff at Cheeloo, China, Dr. Robert Sandilands, Africa, Dr. George T. Tootell, China and Dr. John Weir, formerly of India. The contacts were with church groups, doctors, medical students and nurses, and candidates. Not a single speaking appointment was missed by anyone anywhere. It was by far the best medical coverage we have ever carried out.

We have prepared some very attractive special literature which has been widely used by the teams and is being otherwise circulated in the Church. A general booklet — *Our Medical Task Overseas* — is especially popular. This has been supplemented by leaflets as follows: *Goals for Medical Emphasis Year*; *Miraj Medical School*; *A Medical Visit to India*; *Modern Hospital in Ancient Tripoli*.

There are at least two vitally important remaining phases, (1) further special Medical Emphasis meetings and soliciting of individual gifts; (2) the follow-up of the program on the field, arising particularly from our medical visitations, already mentioned.

Third Year of Board's Five Year Program — Leadership Training

The special emphasis of the Board in 1951 will be Leadership Training. Realizing the supreme importance of able leadership in the younger Churches under present world conditions, the Board plans to stimulate the recruitment of new national workers, to revise training programs on the field and to ask Christian institutions at home to provide visiting lecturers, to make available more scholarships for advanced study, and to give fuller information to the American Church of problems and opportunities in the realm of Christian leadership abroad. Items for scholarship and the development of certain key institutions and programs for leadership training will be included in the 1951 budget. A preliminary conference

for national leaders now in this country will be held in Princeton from September 7-13, 1950. About fifty or sixty, mostly students, are expected to attend. It is anticipated that Dr. Kagawa will be on the program. The chairman of the 1951 Emphasis Committee is Dr. J. L. Dodds. Dr. W. Plumer Mills is secretary.

Present Schedule of Board and Council Meetings

It often happens that a final solution of important and urgent field matters depends on the dates of Board or Executive Council meetings, and that much time can be saved in securing the necessary approval if the dates of such meetings are clearly in mind. Since the Board has recently decreased the number of its regular meetings and Council meetings conform with them, it is well to record the present schedule as follows:

Stated Meetings of the Board are held on the third Tuesday of January, March, May, June, September and November. In the case of January, March, September, and November, these meetings extend over a two-day period commencing on the preceding Monday in each case. In those months in which there is a Stated Meeting of the Board, the Executive Council meets on the preceding Thursday, with the Foreign Council meeting on the Tuesday preceding the Executive Council. In those months in which there is no Stated Meeting of the Board, the Councils meet in the week preceding the third Tuesday of the month on the days designated above.

This seems rather complicated but, by checking with the calendar, missionaries can ascertain the exact dates of these meetings. In July and August the Executive Council meets every two weeks and is authorized to take ad interim actions for the Board.

Board Personnel on Radio and TV

An interesting development in the publicity of the Board which is in tune with the times, is the appearance of missionaries and staff members on radio and TV programs. In recent weeks Mr. and Mrs. Oliver Mabee of the United Andean Indian Mission spoke on WNBC in the Woman's Place program; Dr. Leber was interviewed as to his trip to Europe over WOR in The Human Side of the News; Dr. Ranbhise and Mrs. Robert Goheen of Miraj were on the Dumont-TV program, enabling Dr. Ranbhise to give a full report on medical missions in India; Mrs. Kikuta of Japan was on the CBS Vanity Fair hour; Rev. and Mrs. W. Burton Martin of China and their three children appeared on the NBC-TV Judy Splinters program. China was the topic and the Martin family was in Chinese costume; Mrs. Magdamo of the Philippines also spoke and sang on this program. All these programs have been so successful that increasing opportunities of this sort are sure to come. They offer a new way to tell the American public of our work.

Westminster Fellowship National Assembly

The second National Assembly of Westminster Fellowship is to be held June 26 to July 1, 1950, in Grinnell, Iowa. For two years the National Council of Westminster Fellowship has worked long and hard to draw up the plans. The theme of the Assembly is "Set Aflame His Story." A statement describing the message of the Assembly written by a committee of young people has this concluding paragraph:

"It will be an Assembly which seeks to make clear man's bent for sin and also his bent for making a response to God. The Assembly will help youth to understand that Scripture is a record of God's revelation of Himself and His purposes to men, and to the world of men. It will be an Assembly where we can meet Christ, because it is to be His Assembly. It will be an Assembly which speaks openly of faith in God through Christ as the sovereign authority for life, now and forever. It will be an Assembly which announces great calls to work for Christ, and leads young people to fully understand that the Church is truly the Body of Christ. It will be an Assembly which will proclaim our Christian hope and salvation in Jesus Christ today and for all the future."

The daily program will provide numerous opportunities for fulfilling the Assembly purpose and proclaiming its message. Each morning there will be a general session in which a major address will be given, a current issue debated, and prominent church leaders introduced. The speakers at the Assembly will be:

George Lewis, Moderator, Westminster Fellowship National Council, Hersman, Illinois.

Philippe Maury, Secretary, World Student Christian Federation, Geneva, Switzerland.

Eugene C. Blake, Pastor, Pasadena Presbyterian Church, Pasadena, California.

Howard Lowry, President, College of Wooster, Wooster, Ohio.

Robert Bilheimer, Program Secretary, World Council of Churches, New York City, New York.

Bernice Damien, Truchas, New Mexico.

Epifania Castro, Fellow, Columbia University, and youth leader of the Philippine Church of Christ.

Hugh Ivan Evans, the Moderator of the General Assembly.

In addition to the daily general session, there will be discussion groups on problems of the Christian faith, seminars on 27 selected topics and many other special features.

The general sessions each evening will in a sense highlight the program of the day with challenging worship services presented by various Synod delegations, stirring music by the 300-400 voice choir, and outstanding speakers.

Among the delegates will be 20 young people representing the work of the Church abroad. These foreign students will share in the regular program and in addition will have an opportunity to talk informally about the mission of the Church in their own country. These informal contacts will be perhaps one of the most effective ways of helping the 2,000 delegates to feel part of the world-wide Christian community. There will be a program on the Christian Outreach day which will feature these Christian nationals. Miss Jane Williams and Dr. Corbin will be our staff representatives at this Westminster Fellowship Assembly.

Unique Promotion of Hokuriku Project

The Hokuriku School in Kanazawa, Japan, is the special Opportunity Project for which Presbyterian

women are raising money in 1950. The goal is \$200,000. In the early days of this financial campaign, the co-operation on the part of the faculty, alumnae and students has been very remarkable. The alumnae have been most enterprising in conceiving ways of raising their share of the money. A stream of material—pictures, scrapbooks, essays, descriptions of gospel team projects, a record of the choir—has been sent across the Pacific to help with the promotion in America. The letters from teachers and alumnae have indicated their awareness of the challenge facing them in living up to the purpose for which the school was established—to develop good and useful women in Christ. The climax in this link between the field and the home Church came with the sending of a personal letter from an individual student to every delegate at the National Meeting of Presbyterian Women in Ocean Grove, New Jersey. In no way has Hokuriku let Presbyterian women forget that they must not forget Hokuriku.

United Council Church Women — Biennial National Assembly

“Thy Will On Earth” will be the theme of the fifth National Assembly of the United Council of Church Women, which will be held in Cincinnati, Ohio, November 13-16, 1950. The national president, Mrs. Harper Sibley, has issued a call to the Christian women of the United States asking them to come to Cincinnati to add their thinking about new patterns for Christian women which will contribute to the strength of the Church of Christ and the cause of peace in the world.

In the months that remain before the Assembly, the local Councils of Church Women throughout the United States are seeking to enroll a million church women in a great ecumenical register. Each woman who enrolls gives a dollar and signs the ecumenical registration card, indicating that she wants to stand up and be counted for the cause of Christ. The culmination of this ecumenical register will come on the opening night of the Assembly with a great pageant at Music Hall in Cincinnati. This will dramatize the potential achievements of one million Christian women whose time, talents, and material possessions are dedicated to the building of the Kingdom.

National Meeting Presbyterian Women

Presbyterian women from across the nation convened at Ocean Grove, N. J. on June 13 to 19 for the Quadrennial meeting of the National Council of Women's Societies of the Presbyterian Church in the U.S.A. Official full-time registration of 2037, from every state in the Union, were augmented by outgoing missionaries, and nationals from many countries in which Presbyterian work is carried on. Week-end registrations of Westminster delegates, business women, and visitors from nearby communities brought attendance to between 5,000 and 6,000. Featured speakers included Dr. W. A. Visser 'tHooft of the World Council of Churches, who spoke on *Christianity and Communism*, and Dr. W. Stanley Rycroft, newly appointed Secretary of the Foreign Board for Latin America, who addressed his audience on *Political Catholicism*.

Highspot of the program from the mission's point of view was a dramatic presentation “Set Aflame His Story” on Sunday evening, in which the Foreign and National

Boards participated jointly. Telling their stories of overseas work on behalf of the Foreign Board were: Rev. Paul Dotson (Philippines), Dr. Dorothy Ferris (India), Miss Irene Reiser (Japan).

Climax of the evening was the commissioning of 44 outgoing missionaries of the Foreign Board by President John A. Mackay, who urged them to become “partners in obedience” — obedience to the Lord Jesus Christ, partners with one another and with the Christian workers of the national churches in the countries which they will serve. “Bear witness”, he told them, “to what you have found Jesus Christ to be in your own lives and what you wish to see Him become in the lives of those to whom you minister.”

Mrs. W. Verne Buchanan, member of the First Presbyterian Church of New Philadelphia, Ohio, was unanimously elected president and chairman of the Executive Committee. Mrs. Buchanan is a native of New Texas, Pennsylvania, and a graduate of Denison University. She is president of the New Philadelphia Council of Church Women and active in P.T.A. work. A brother, Calvin Hazlett, is a Presbyterian missionary in Mainpuri, India.

The following statement of “Objectives for 1950-54” was adopted:

Convinced that it is “God who is at work within us giving us the will and the power to achieve his purpose.” we will strive to give God the central place in our homes, our nation and the world and will dedicate anew ourselves and our organizations to the fuller release of His power. Therefore,

1. We seek to be committed, informed Christian women.

By daily seeking to find God's will for our lives;
Through planned Bible study;

By reading PRESBYTERIAN LIFE, OUT-REACH, and the YEAR BOOK OF PRAYER FOR MISSIONS;

By studying and sharing in the total program of the Presbyterian Church and the actions of the General Assembly in all areas.

2. We seek to realize that commitment reaches its fulfillment only in terms of Christian action. Knowing that we are one family in the eyes and love of God, we seek to deepen and extend that fellowship.

By prayer and by strengthening relationships with Christians in all parts of the world;

By bridging the barriers between races, economic groups and creeds;

By exerting our influence against all those forces which destroy personality.

Mrs. Paul Moser conducted the daily morning dedication: music was in charge of Senora Mercedes Magdamo of Silliman University in the Philippines.

Guests from abroad who helped to tell about the Foreign Missions phase of women's work included:

From Thailand — Mrs. Soodsaward Vatcharakiet,

leader in Second Church, Bangkok and principal of Jane Hays School.

Mrs. Anong Nimanheminta, a graduate of Wattana and of Silliman and presently studying at Northwestern University, Chicago, on an A.A.U. Scholarship. She operates her own private school (Christian) in the suburbs of Bangkok.

From Japan — Mrs. Sumie Kikuta, a lecturer and active in women's work in Tokyo.

Dr. Kiyomi Koizumi, Restoration Scholarship at Wayne University, Detroit; graduate of Tokyo Women's Medical College; assistant at Hayasha Medical Research Institute.

Miss Mari Okajima, Restoration Scholarship, Grove City College (Pa.); graduate of Tokyo Women's College; Teacher, Joshi Gakuin.

Mrs. Michiko Nakamura, teacher at Tokyo Women's Christian College.

From Latin America — Dona Anita Luttmann deGuerra, outgoing president of National Presbyterian Women's Organization of Guatemala, and active in all forms of church work.

Miss Laura Jorquera, from Santiago de Chile, elder in Presbiteriana Central and Counsellor of Women's Evangelistic League; editor, author, and translator.

Miss Nilce Borges DoVal, graduate of Sao Paulo University, now studying at Westminster Choir College.

Miss Gabriela Olivera, R.N., from Valparie, Cuba, at Berwind Clinic, N.Y.C. on a Board scholarship.

From the Philippine Islands — Mrs. Mercedes V. Magdamo, Director of Music Department, Silliman University, Dumaguete.

Miss Epifania Castro, Restoration Scholarship student at Teacher's College, Columbia University; graduate of Union College of the Philippines.

Mrs. Mateo Occena, wife of head of Government Purchasing Commission of the Philippines.

Miss Panfila Babista, graduate of Ellinwood Bible School; Restoration Fund Scholarship; Promotional Secretary of National Evangelical Women's Association of Philippines.

From Korea — Mrs. Pillai Kim Choi, B.A. from Agnes Scott College and M.A. from Columbia University.

From Africa — Rebecca Aka Mbayi, of Nsamba Binga, Cameroun, West Africa. President of Rio Muni Presbyterian in Nsamba Binga. First representative of women's organizations in Africa to come to this country.

From the Near East — Miss Claudia Mubayyed, Librarian, Beirut College for Women.

Miss Berjoughie Andreassian, studying at Colgate-Rochester Divinity School; attended Beirut College for Women.

From China — Miss Ching-Shan Chang, from Hwaiyuan, studying in Biblical Seminary, New York; graduate of Nanking Bible Teachers' Training School, and responsible for Women's Bible School, Hwaiyuan.

Miss Caroline Chen, Nanking, now at Yale Divinity School, graduate of Nanking Theological Seminary; is on faculty of Nanking Bible School.

Dr. Ngai-Man Leung, from Canton, studying in American hospitals on a Restoration Scholarship.

Dr. Wan Ngo Lim, Hainan, Restoration Scholarship, Children's Hospital, Los Angeles; graduate of Rangoon University Medical College; Shanghai Medical College; Physician, Presbyterian Hospital, Hoihow, Hainan.

From India and Pakistan — Miss Akhter Qamber, Pakistan; Gertrude Schultz Memorial Scholarship, at Columbia University; graduate, Isabella Thoburn College; teacher, Kinnaird College.

Miss Vimala Rajamanickam, India; editor, "Treasure Chest."

From Hungary — Mrs. Geza Takara, formerly of Hungary. Her husband is pastor of the Evangelical and Reformed Hungarian Church in Flushing, New York.

Outgoing Missionary Conference, 1950

High spot in the Foreign Board year is always the commissioning of the new missionaries and the outgoing missionary conference held at the beginning of the summer.

This year, after participating in the interdenominational outgoing missionaries' conference in Hartford, Conn., held under the auspices of the Foreign Missions Conference of North America, the 44 outgoing Presbyterian missionaries adjourned to Ocean Grove, N. J. Here, as a climax of the Quadrennial meeting of the National Council of Women's Organizations, on Sunday evening June 14, they received their commissions. Technically this session of the Quadrennial was an adjourned meeting of the May Foreign Board meeting. This was the first time a Foreign Board commissioning has been held outside New York City. On Monday the new missionaries were back at "156" and in the midst of last minute medical check-ups, making wills and financial arrangements, selection of books from Readers' Service, sessions on visual, audio and journalistic techniques, opportunities to become acquainted with a bewildering array of staff, and general last-minute indoctrination.

Board Annual Meeting, June 1950

Several important appointments were announced at the June meeting of the Board of Foreign Missions.

Rev. Roswell Park Johnson, Ph.D., Pastor of the Second Presbyterian Church, Kansas City, Mo., was appointed Field Representative for the Near East Missions as of September, 1950. Dr. Johnson is a native of Pennsylvania, a graduate of Princeton University and did graduate work at Edinburgh, Marburg, Yale Divinity School, and Princeton Seminary, receiving his Ph.D. at Princeton University in 1941. From 1938 to 1940 he served in Teheran, returning to teach (1941-42) in Hanover College, Indiana. He has been pastor of the large and influential Second Presbyterian Church, Kansas City, Mo., since 1942. He was moderator of the Presbytery of Kansas City 1946-47, and has been a member of the Presbyterian Foreign Board since 1946. He is a trustee of Park College.

Mrs. Johnson has been active in the community affairs of Kansas City, serving as president of the YWCA and of the South Side Community Center. The Johnson home has been a hospitable "crossroads" for missionaries and national guests traveling across the country. There are four children. Dr. Johnson's father was formerly President of Lincoln University. Dr. and Mrs. Johnson will make their headquarters in Beirut.

Also appointed at this June Board meeting was Dr. John B. Weir, as Field Representative for the India-Pakistan Missions.

Dr. Weir, a native of Ohio, was a missionary to India for more than thirty years. In 1914 he went to Lahore as a short-terminer to teach in Forman Christian College. He returned to the United States to earn his M.A. degree from Pittsburgh University, Pittsburgh, Pennsylvania, and to take theological training at Western Theological Seminary. In March, 1918, he and Mrs. Weir received their appointments as regular missionaries to the Punjab Mission, India. Dr. Weir rejoined the staff of Forman Christian College and exerted a great influence for two decades on the educational and youth work of the Mission. Mrs. Weir took an active interest in the education of women and was head of the girls' school in Lahore.

In 1933, while on furlough, Dr. Weir obtained a Ph.D. degree from Chicago University and was awarded the degree of Doctor of Divinity from Wooster College.

In 1937, he was appointed secretary of the India Council for North India, the Punjab and Western India Missions. He served in this capacity during the critical communal uprisings following the partition of India and Pakistan. Mrs. Weir accompanied him on the travels involved in this assignment, widening the scope of her work with women.

Since their return to the United States last year, Dr. Weir has been the Central Area Secretary of the Board of Foreign Missions, with headquarters in Chicago. Two daughters have been attending college at Wooster.

Dr. Weir will assume his new duties as of October, 1951.

Rev. Paul B. Lindholm now on furlough from China will be assisting in the personnel department of the Board from August 1 to the end of the year.

The Board voted to change the status of Mr. John Rosengrant from Acting Director to Director of the Department of Special Gifts and Annuities.

THE EXECUTIVE COUNCIL

Foreign Missions and Overseas Interchurch Service

The Board of Foreign Missions of the Presbyterian Church in the United States of America

156 Fifth Avenue, New York 10, N. Y.

Korea Bulletin #4

July 12, 1950

Confidential - Not for Publication

To the Friends and Supporters of our Korea Mission

Dear Friends:

This is to share with you the news contained in a cable, dated July 7, 1950, from Dr. John Coventry Smith that he is now in Tokyo and that all the Korea missionaries, who were evacuated to Japan, are now temporarily located in Japan.

We are also enclosing a letter written by Dr. Smith from Beppu, Japan, on June 30, 1950, giving a graphic account of the exodus of the Korea group from Taechon Beach to Pusan and of the first days in Japan.

The latest cable from Dr. Smith gives the following location of the Korea missionaries in Japan:

<u>Tokyo:</u>	Mrs. Edward Adams	Miss Minnie C. Davie
	Miss Anna L. Bergman	Miss Marion E. Hartness
	Miss Gerda O. Bergman	Mrs. Lloyd P. Henderson
	Dr. and Mrs. John D. Bigger	Mrs. Harry J. Hill
	Mrs. Archibald Campbell	Miss Olga C. Johnson
	Miss Katherine E. Clark	Rev. and Mrs. William B. Lyon
	Rev. and Mrs. John Y. Crothers	Mr. Raymond C. Provost, Jr.
		Miss Marion A. Shaw
<u>Shimonoseki:</u>	Miss Jean Delmarter	Mrs. Frederick S. Miller
<u>Yokohama:</u>	Rev. and Mrs. Harold Voelkel, 3 children	
<u>Kyoto:</u>	Rev. and Mrs. George J. Adams, 4 children	Dr. and Mrs. Howard F. Moffett, 2 children
	Mr. and Mrs. Nathaniel Bercovitz, Jr.	Mr. James M. Phillips
	Mr. and Mrs. Floyd H. Blaine, 1 child	Rev. and Mrs. Robert F. Rice, 2 children
	Rev. and Mrs. E. Otto DeCamp, 4 children	Miss Lilian Ross
	Mr. and Mrs. John F. Genso	Mrs. Horace G. Underwood, 1 child
	Mrs. Francis Kinsler, 3 children	Rev. and Mrs. Peter van Lierop, 2 children
	Mr. and Mrs. Dexter N. Lutz	Rev. and Mrs. Earle J. Woodberry

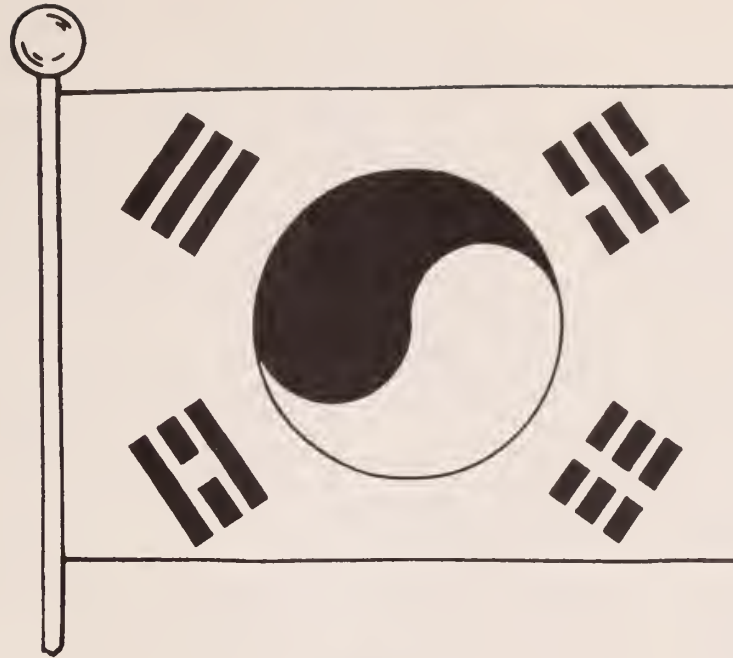
We would advise that you continue to address all letters according to the instructions given in Bulletin #3. The APO address, as given in that bulletin, is for first-class mail only. In answer to inquiries, we strongly advise that you await later instructions regarding the sending of parcels to the Korea missionaries, either as personal gifts or for relief supplies. In no case should parcels be sent to the APO address.

There has been no further word from the six missionaries remaining in Korea.

Sincerely yours,

Lloyd S. Ruland

Acting Secretary for Korea



KOREA'S FLAG

One of the world's most beautiful flags, that of the Republic of Korea, has in its center a circle of brilliant red and blue on a white background. Both the circle and the black bar designs in the corners are rich in symbolism.

The circle represents the Absolute, or the essential unity of all being. The Yang and the Yin divisions within the circle represent eternal duality; good and evil, male and female, night and day, life and death, being and not being, etc. The presence of duality within the Absolute indicates the paradox of life and the impossibility of ever comprehending it completely.

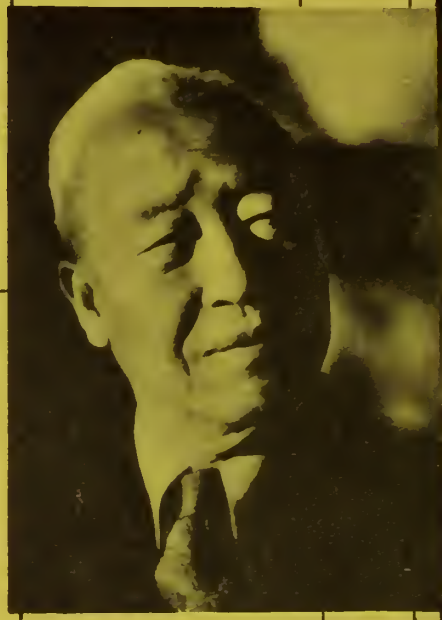
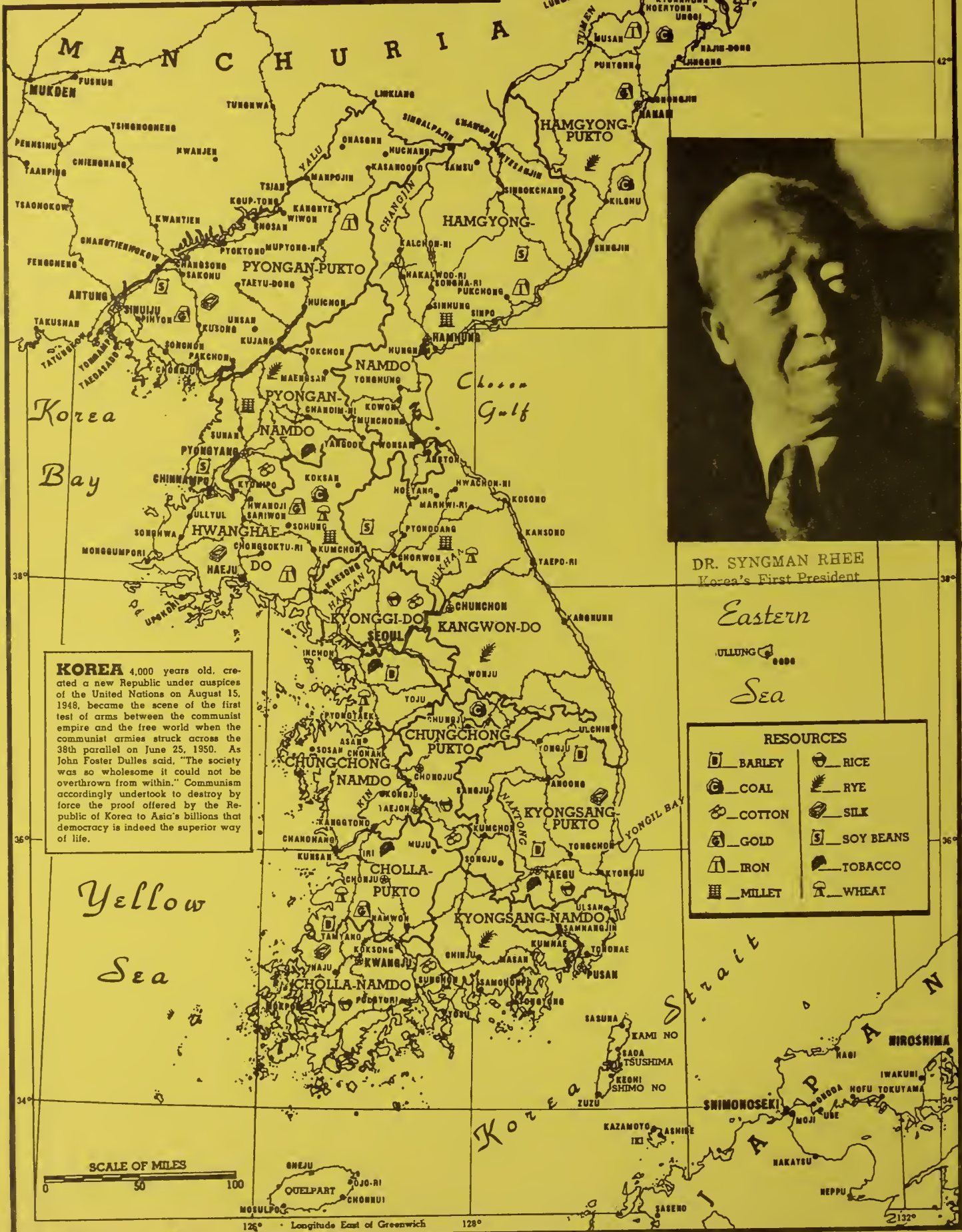
The bar designs in the four corners have many meanings. They represent the Father, the Mother, the Sons, and the Daughters. The bar combinations also represent the four points of the compass, and the four seas which bound the universe. The fact that the bars are of only two kinds (long and short) yet may be arranged into many combinations--of which the four are but samples--indicates the diversity which can arise out of basic simplicity.

Actually, the symbolism of the flag has an endless meaning. It is sometimes used as an exercise in reasoning, or in development of the poetic imagination, as students interpret the design in manifold ways. For instance, the Yang and the Yin, within the circle, may be likened to the sun and the moon, to heaven and earth, to old age and youth, to beauty and ugliness, to truth and deception, to success and failure, to happiness and misery, etc.

From the bar arrangements, varied moral lessons may be drawn. Thus the weaker (two short) bars should be protected by the stronger (two long ones); but in the opposite corner, the more precious (long bar) should be protected by the less worthy (short bars). Like should cling to like, as in the three long bars together and the six short bars together; but also, tolerance should sanction the grouping of unlike, as in the other two bar designs.

The significant fact about the Korean flag is not to draw from it any one specific meaning, but rather to recognize that it is a symbolic and philosophical representation, encouraging the mind to observe and interpret all the varied meanings of the universe. It is this function of the Korean flag that makes it unique among all the banners of the world.

KOREA



DR. SYNGMAN RHEE
Korea's First President

*Eastern
Sea*

RESOURCES	
BARLEY	RICE
COAL	RYE
COTTON	SILK
GOLD	SOY BEANS
IRON	TOBACCO
MILLET	WHEAT

KOREA 4,000 years old, created a new Republic under auspices of the United Nations on August 15, 1948, became the scene of the first test of arms between the communist empire and the free world when the communist armies struck across the 38th parallel on June 25, 1950. As John Foster Dulles said, "The society was so wholesome it could not be overthrown from within." Communism accordingly undertook to destroy by force the proof offered by the Republic of Korea to Asia's billions that democracy is indeed the superior way of life.

Carta de Kono

1623 - 1624

1675 - widespread

1713 - 71; says there is a difference between Scholastic and modern


③ The member nations ^{are} international disputes ^{by} peaceful methods settle ^{a manner consistent with} in the UN ^{equal} goal ^{independent}

1713

KOREA:

Religion

When Christian missionaries first came to Korea, in the 19th Century, they found that the idea of one God was not new to the Koreans. For centuries, the Koreans had worshipped a single god called Hananim, similar to the Jehovah of the Jewish Old Testament. Perhaps because of the one-God belief the Koreans easily understood the teachings of Christianity. The missionaries made many devout converts, and Korea is known as the most Christian land in the Orient.



Raymond C. Provost — Presbyterian Life

Korean Sunday school children sing enthusiastically the same hymns familiar to U.S. youngsters. Children above are singing "Jesu nara sara won" — "Jesus loves me."

Among the religions the missionaries found there were Shamanism, Confucianism and Buddhism. Shamanism is the belief that there are many spirits which affect people's lives. For instance, Koreans who practice Shamanism erect posts at the entrances of their villages to represent the sky spirits. They believe that these spirits keep strangers from harming the inhabitants. When a Shamanist moves into a new house, he gets a list from the former owner, of all the spirits who live there so that he can make sacrifices to them. Hananim, the ancient god of the Koreans, is believed to rule over all these spirits.

Shamanism is fast disappearing in Korea, as are Buddhism and Confucianism. Buddhism was introduced into Korea in 327 A. D. Still standing are some of the beautiful temples erected when Buddhism was at its height from the 10th to the 14th Century.

At the end of that period, Confucianism replaced Buddhism as the state religion. The custom of ancestor worship can be traced to the emphasis Confucianism places on filial piety and other family relationships. A missionary who spent many years in Korea explains that the Koreans don't actually worship their ancestors. The feeling they have when they visit their ancestors' shrines, he says, is similar to that which Americans may feel when they visit the Lincoln Memorial in Washington, a feeling of deep respect and gratitude for their heritage.

The first Christian missionary to enter Korea was a French Catholic priest in 1835. An American physician, Dr. H. H. Allen, who went to Korea in 1884, was the first Protestant missionary to become a permanent resident. From the time of his arrival, Christianity became a strong force in the lives of the Korean people. Dr. Allen opened a government hospital in Seoul, and his religion was related in the people's minds to the healing of the sick.

In the following year, missionaries established the first of many schools, Ewha Girls School at Seoul. The founding of this school and college was largely responsible for the present-day attitude towards women in Korea. Although women were always respected more in Korea than they were in other Oriental countries, the Korea of the 19th Century was a man's world. With the establishment of Ewha, however, women began to assume an increasingly important role in the life of their country and are now among its leaders.

All Christians were taught to read. Missionaries translated Western classics into the native Korean language, Hangul, and through these works and their contact with American missionaries, Koreans came to know the principles of democracy.

During the Japanese occupation from 1910 to 1945, the Koreans were forced to bow down at the Shinto shrines, where the Japanese worshipped. Many Christians were tortured for refusing to do this.

The communists, likewise, prohibited freedom of worship in north Korea and persecuted Christians in much the same way that the Japanese did. Foreign missionaries, both Catholic and Protestant, were driven out of north Korea by the communist regime following World War II. Many Korean ministers were liquidated by the communists and thousands of North Korea's Christians fled across the Parallel into the sanctuary of the Republic.

In the Republic of Korea, the missionaries have been strongly encouraged in their work. The president, Syngman Rhee, is himself a Methodist and supervised mission schools in Korea and Hawaii when he was a young man.

In 1950, there were about 280 missionaries in south Korea, mostly from the United States. These included 100 Presbyterians, 60 Methodists and about 36 Catholics, with representatives of various other churches making up the remainder. About one million Koreans are Christians.

The story of one of these, a minister named Son Yang Won, shows a selfless devotion to the teachings of Christ that can serve as an inspiration to Christians everywhere.

Rev. Son, a small unassuming Korean, lives in Sin Poong Ni, near the southern coastal town of Yosu. In the fall of 1948, Yosu was practically destroyed by communist uprisings. At the time of the riots, the pastor's two sons, Tong In, 24, and Tong Sin, 19, were president and vice president respectively of the YMCA organization at the school they attended in Sin Poong Ni. When the attack on Yosu spread to their village, these two boys, because of their Christian affiliations, were among the first targets of the communists. Each of the two young men begged the 19-year-old leader of the communist youth gang to kill him and spare his brother. Both were shot.

After the bloody uprising was suppressed by the American-trained Republic of Korea Army, the murderer of the boys was brought up for trial. Mr. Son came to the court and found the killer with his hands tied behind his back, about to be condemned to death.

"No amount of punishment to this lad will bring back my sons," he said, "so what is to be gained by having him killed? Rather let me take the responsibility for this boy and make a Christian of him so that he can do the work in the world that Tong In and Tong Sin left undone."

The young communist's parents were so overcome with gratitude when their son was freed to live with the minister that they offered to feed and clothe Mr. Son's 16-year-old daughter. Thus it was that Mr. and Mrs. Son taught their boys' murderer about Christ, their daughter made church-goers of the murderer's parents, and the example set by the Son family led many other Koreans to Christianity.

Syngman Rhee: Statesman of the New Korea

Story of His Rise From Prison to President

by Robert J. Oliver*

KOREA, child of the United Nations, with its new sovereignty recognized by over twenty countries, is not only among the newest but also among the oldest of existing nations, with a history stretching back for 4,283 years. Doubling the paradox of old and new is the fact that its first president, Dr. Syngman. Rhee, is actually "first president" for the second time, since he had previously been elected first president of the Republic-in-exile, established when the Koreans revolted against Japan in 1919.

Still cut roughly in two, with a Communist puppet government supported by Soviet arms in its northern industrial half, Korea entered into its new independence deeply indebted to the stubborn persistence of Dr. Rhee. He, it was, who sparked the independence movement during the Japanese occupation of Korea from 1905 to 1945. He led the fight against a five-year trusteeship proposal emanating from Moscow and insisted upon consideration of the problem by the United Nations. Following the UN-sponsored election of May 10, 1948, his has been the task of supervising plans for the present government and future re-unification of the still-divided thirty million Koreans.

Spokesmen for the great powers capture the headlines and occupy public attention. But big statesmen are not the exclusive property of big nations. In the chess game of international politics, where power counts, the leaders of small nations must be shrewd if they expect their countries to be anything more than helpless pawns. On the record, one of the clearest-visioned statesmen of our times is the indomitable Syngman Rhee.

Few heads in international politics have been battered longer or harder than his. During a political career that began in 1894, Dr. Rhee has spent seven years in prison, seven months under daily torture, and forty-one years in exile with a price on his head. He has directed a revolution, served as President of the world's longest-lived government-in-exile, knocked vainly at the

portals of international conferences, and finally shepherded his cause to success.

As President of the Republic of Korea, he entered a new phase of his active political career. Instead of quietly enjoying the fruits of success, however, he has had to lead a continuing fight against the ambitions of Russia, just as for fifty years he led the movement for independence from Japan.

Before the submission of the Korean question to the United Nations, Dr. Rhee's situation was admirably summed up in a one-sentence characterization by a high-ranking officer in the American occupation force in Korea: "Dr. Rhee is so much the greatest of Korean statesmen that he might be said to be the only one; but he has made himself so objectionable to Russia that he can never have a part in any American-sponsored government of south Korea." That was said in the summer of 1946, when the American Military Government was trying to bend the stiff Korean necks into a Communist-Coalition collar. When this thankless effort was abandoned, Dr. Rhee came once again into American favor. Now he is fighting on our side, with no effort to "straddle the fence" even though his country is in an advanced position, fronting Soviet Russia and Communist China, with the cold war in that area becoming dangerously hot.

With such a program, Dr. Rhee has been beset from all sides. Violent Korean nationalist factions long denounced his forbearance with American policy

in south Korea. Communists and their sympathizers pronounced him unfit for public life because of his charge that Russia used the Communist party as a means of trying to secure control of all Korea. The American Military Government squirmed under his adamant refusal to enter into its dream solution of a "Left and Right Coalition." The State Department trained its guns on his refusal to accept the five-year trusteeship of Korea agreed to by Byrnes, Bevin and Molotov in December, 1945. He has been at various times called anti-Japanese, anti-Russian and even anti-American, though the more accurate term in each instance is the simple one of pro-Korean. Through all the struggles, Dr. Rhee has found that in a power-politics world, an advocate of small-nation independence has to walk a steep and rocky road.

Dr. Rhee's life divides naturally into four periods. From 1894 to 1905 he fought for reform of the old Yi dynasty and the democratic modernization of Korea. From 1905 to 1945 he struggled for the freedom of his country from Japan. From 1945 to 1948 he stood inflexibly for Korean reunification and independence. And since August 15, 1948, he has headed the Republic of Korea in its continued efforts to regain the Communist-held north and to establish economic, political and military stability.

Period I

Syngman Rhee was born on March 26, 1875. He was educated in the Chinese classical tradition, but sought also a Western education in the Pai Jai Mission School.

From his twentieth year he became a leader of democratic forces in Korea. He founded and edited the first daily newspaper ever published in Korea. He organized student and youth groups to protest the corruption of the court and the surrender to Japanese and Russian pressure-groups. When the Japanese murdered the great Korean Queen Min, 1895, young Rhee declared personal warfare against them. Two years later, he was arrested for his political insurgence, and spent the next seven years in the Kamoksu prison in Seoul.

For the first seven months of his imprisonment he was subjected to daily tortures, including beatings with three-cornered bamboo rods, and the burning



DR. SYNGMAN RHEE

The President of the Korean Republic is a Christian; he was trained in American Missionary Schools.

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of oiled paper wrapped around his arms. His fingers were so horribly mashed that even today, in time of stress, he blows upon them. Constantly he wore around his neck a 20-pound wooden cangue, and sat with his feet locked in stocks and his hands handcuffed.

After his imprisonment was eased, Dr. Rhee wrote a book called *The Spirit of Independence*, which is still widely read by Koreans and has served as the chief guide of the independence movement. It has been reprinted several times since Japan's defeat in 1945.

While attending the Mission School, Rhee learned English, and was converted to Christianity. After his release from prison, in August of 1904, Japanese influence was so strong in Korea that he could not remain unless he would abandon his struggle for Korean independence. Consequently he made the hard decision to leave his country and carry on the fight abroad.

Period II

Arriving in this country on the eve of the Portsmouth Conference, young Rhee made strenuous efforts to secure the representation of his country at that meeting. President Theodore Roosevelt received him cordially at Oyster Bay, but informed him Korea could not attend the Russian-Japanese meeting. The first article of the Portsmouth treaty provided for turning Korea over to Japan.

Since nothing could be done at this point for Korea, Rhee laid the basis for his later work by attending George Washington, Harvard and Princeton Universities. In 1910, he received the Ph.D. degree from Woodrow Wilson's own hands, with a dissertation written on United States neutrality policies.

For the next fifteen months Dr. Rhee carried on YMCA work and supervised a Methodist Mission School in Korea. Then he was warned that the Japanese were about to arrest him for his dangerous "political thoughts" and once again he returned to the United States. This was the last he was to see of his country until after the defeat of Japan in 1945.

From 1912 until 1932, and again from 1934 to 1938 he maintained a school in Hawaii. Then he came to Washington, D. C., to take charge, personally, of the Korean Commission, through which he had appealed continually to the State Department ever since 1919 for the recognition of the Korean provisional government.

In 1919, on March 1, under the direction of Dr. Rhee and other nationalist leaders, the Koreans staged a country-wide passive revolution against the Japanese. Thousands of the peaceful marchers were slain, but representative leaders from every Province met

secretly in Seoul and organized a Provisional Republic. They elected Dr. Rhee President, and went into the Japanese prison, leaving the provisional government to function in Shanghai.

The Japanese government placed a large price upon Dr. Rhee's head. Nevertheless he went to Shanghai to meet the members of the revolutionary government. After he had supervised the organization of the Korean exiled Republic in Shanghai, Dr. Rhee returned to the United States to carry on the fight for its recognition.

In 1918 he sought a passport to go to Paris to present a plea for Korea to the Peace Conference, but by personal orders of Woodrow Wilson the passport was refused, to prevent the "embarrassment" of Japan. In 1922 Dr. Rhee led a Korean delegation to the Washington Disarmament Conference.

Through the 1920's, when United States relations with Japan were close and friendly, Dr. Rhee was often called a "radical" who sought to engage this country in war with Japan for the sake of effecting Korea's liberation. In 1933, when the League of Nations was cautiously refusing to consider Japan's seizure of Manchuria, Dr. Rhee went to Geneva and unsuccessfully sought to secure consideration of Korea's claim to freedom.

It was in Geneva that he met Miss Francesca Donner, daughter of an ancient Viennese family, who subsequently, in 1934, became his wife.

In 1940 Dr. Rhee published his book, *Japan Inside Out*, which warned that Japan was planning to extend its empire by attacking the United States.

After Pearl Harbor, Dr. Rhee hoped briefly that his long fight was won. He immediately offered to the State Department the full support of Korean guerrillas, organized by the exiled Korean Provisional Republic, and asked that the government at last be recognized. He urged that recognition would (1) make possible the effective organization of guerrilla attacks upon Japan's supply line in Korea, and (2) would prevent a possible seizure of Korea by Russia. But his request was refused.

During the war years, Dr. Rhee held the provisional government together, and sought by every means in his power to inform the American public of the facts of Korea's plight. The Cairo pledge of independence for Korea was the first ray of real light in his 30-year fight, but even that was dimmed by the phrase "in due course."

Dr. Rhee offered his services to the Office of War Information, and through its facilities made several broadcasts to the Koreans, urging them to prepare for the day when they could profitably arise to strike the Jap army from behind its lines.

Period III

After the surrender of Japan, Dr. Rhee returned to Korea. He and other members of the exiled Provisional Government promised to return "as private persons" and to assist the American Military Government of South Korea in working out plans for the rapid realization of independence.

Upon Dr. Rhee's return to Korea he was greeted with wild enthusiasm by his countrymen, to whom his name symbolized their determination to be free. Crowds of two hundred thousand and more gathered when he spoke. Every political party in Korea, including even the Communist-dominated People's Republic Party, offered him their chairmanship. But Dr. Rhee decided against affiliating himself with any specific parties, and instead established the Society for the Rapid Realization of Independence, of which he became chairman, and to which all political parties except the Communists pledged their support. This was the time when Dr. Rhee publicly declared that Korea will never accept the Moscow decision imposing a trusteeship on Korea.

General John R. Hodge, Commander of American troops in Korea, recognizing Dr. Rhee's leadership, named him as chairman of the Representative Democratic Council, which he established as an advisory body. But soon Dr. Rhee and General Hodge found themselves pursuing divergent policies. Dr. Rhee launched a determined attack against Communism and sought to cement all nationalist sentiment into one solid demand for immediate independence, working in cooperation with the professed American program. The military authorities, on the other hand, sought to curb Dr. Rhee's anti-Communist campaign, and tried to impose a program of "coalition" of left and right forces, while postponing independence until an agreement with Russia could be reached.

The issue came to a head in November, 1946. The military government authorized an "Interim Legislature" for South Korea. It was to have no authority to deal with international affairs, with financial and military problems, with food production or distribution, or with the disposition of expropriated Japanese properties. Whatever it might do within the bounds of these limitations was to be subject to an absolute veto. Still further to insure that the legislature might never get out of hand, only half the members could be elected, and half would be appointed by the commanding general of the U. S. occupation forces.

Of the 45 elected members, 43 were

followers of Dr. Rhee. Thereupon, the military authorities appointed one follower of Dr. Rhee and 44 of his opponents. The explanation offered was to provide for the representation of the segments of the population that lost the election! After this bitter disappointment, Dr. Rhee came to Washington and spent three months in conferences seeking a basic change of American policies in Korea.

The change was delayed while the State Department again arranged a conference with the Russians in Seoul—a conference that met for four months without even agreeing on a common explanation for its failure to develop any program. Then Secretary Marshall invited the Russians to a four-power conference in Washington to settle the Korean issues, but this the Soviet refused even to attend. Finally, on September 17, the State Department denounced the Moscow trusteeship agreement of November, 1945, and presented the case of Korea to the General Assembly of the United Nations.

Period IV

The General Assembly of the United Nations readily agreed that an election should be held in all Korea to permit the Korean people to set up a free government of their own choice. Russia, however, refused to permit the UN Commission to cross the 38th parallel line. The question was referred back again to the Interim Committee of the UN, which advised holding the election "in all parts of Korea accessible to" the Commission. On May 10, 1948, 90.6 per cent of all registered voters of south Korea cast their ballots to elect 198 members of a new National Assembly. Two districts of Cheju Island remained unrepresented for another year, because Communist disorders made an election impossible; and 100 seats were held open for representatives to be elected from northern Korea. The basis of representation was one for each 100,000 of the population.

When the National Assembly convened on May 31, by a vote of 189 to 8 Dr. Rhee was elected as permanent chairman. A Constitution was adopted, and under it Dr. Rhee was elected President for a four-year term by a vote of 180 to 16. Lee Eum Suk was confirmed as prime minister by a vote of 110 to 84, thus giving evidence of a working majority in the new legislature.

The problems to which President Rhee has subsequently addressed himself fall into three major categories: (1) to provide for the defense of his nation; (2) to develop both the forms and the spirit of the real democracy; and (3) to restore a badly shattered economy and lay a basis for sound economic progress.

The three problems were all interwoven and, together or singly, beset with heaviest difficulties. Besides, there was a lack of trained and experienced personnel. Many friendly critics feared that the new government would collapse in disorder; but despite the handicaps, substantial progress soon became apparent in each of the three major areas of endeavor.

Since this fourth period of President Rhee's life is continuing to unfold, it cannot be summarized as conclusively as could the preceding ones. A word or two, however, may be said about each of the major problems with which he has dealt.

1.) An Army had to be built from the ground up, since no Korean army had been permitted before inauguration of the new Republic. At the same time, a north Korean Communist force estimated at around 200,000 men had been recruited, trained and armed. As rapidly as possible a Korean armed force of about 100,000 was put into training and armed with American weapons. One of the questions involved in its development has been the extent to which it should be allowed to become a real army, equipped for full-scale war. Should it have tanks, planes, naval ships and heavy artillery? Should it be allowed to stockpile ammunition and equipment? President Rhee has argued insistently for equipment adequate to defend his nation against a full-scale attack from the north. American officials have opposed this view on two grounds: (1) that such a development might encourage the Republic to launch an attack against north Korea, thereby incurring the danger of a world-wide war; and (2) that stockpiled weapons might be captured by the northern Communists and subsequently be used against the United States. Only the future can reveal with certainty which program should have been followed.

2.) Democracy had good soil in Korea in which to grow, because of the natural sturdy individualism of the Korean character, and because of the tradition of local government on matters most intimately affecting the people. However, there were tremendous obstacles to be overcome: fear engendered by a full generation of totalitarian and ruthless Japanese rule; ignorance caused by lack of schools and lack of radio, newspaper, magazine and motion picture facilities for widespread adult education; and lack of any Lockian tradition of equality. However, under the new Constitution full legal equality was granted to women; an explicit bill of rights was included; and free public education was guaranteed. Critics from the left have freely condemned the Republic for its failure to achieve overnight all the characteristics of school-

book democracy; but in any long view it seems remarkable that so much of the libertarian spirit has developed so quickly. The foreign press has been allowed full freedom to find and report whatever news and views it wishes; educational facilities have been vastly and rapidly expanded; foreign critics (including groups of American Congressmen) have been welcomed and shown everything they had time to see, with their reactions normally ranging from "well satisfied" to "amazed at the rapid progress." Several by-elections have been held since May, 1948, with observers all agreed that the voters acted in complete freedom and with a dignified and mature understanding of the democratic process.

3.) Economic rehabilitation consisted of two major problems: (a) to rebuild an economy shattered by three years of neglect and bleeding to death from its artificial division along the 38th parallel; and (b) to rectify the injustices of a land tenure system under which some 65 per cent or more of the farmers were tenants. The latter was the easier to remedy, and the requisite steps were promptly taken. First, the Japanese-owned farm lands were sold to their tenant occupants at a nominal price; and fifteen months later, the National Assembly (inevitably containing a majority of landlord members) voted to enforce sale of Korean-owned land on the same basis. Thus, by voluntary action, farm tenancy in Korea was reduced to approximately ten per cent, among the lowest in the world. With inflation causing the price of farm products to soar, agricultural debts have been wiped out and the south Korean farmers are unquestionably better off than ever before in their history.

Restoration of Korean industry would have been difficult enough at best, with the coal, minerals, heavy industries and hydro-electric power of the north cut off from the agriculture and fabrication industries of the south. It was rendered much harder by the Communist action of cutting off the flow of electricity from north Korea immediately after the May 10, 1948 election. During the subsequent period, south Korea has opened up its own coal mines, has increased its own production of electricity, has restored its fisheries, has developed its manufacturing—all to the point of sheer incredibility. Whereas in 1948 many friends of the Republic frankly doubted its ability to survive, it has been demonstrated that a continuance of minimum assistance by the United States through 1952 will enable the people of south Korea to attain a decent and stable living level, even if they are not able by that time to reclaim the resources of the north.

The name of Syngman Rhee will bulk

larger as the history of our time emerges in perspective. He has consistently foreseen developing forces and movements far in advance of the events themselves. He has stood foursquare for international justice, for the right of self-determination of peoples, for national and individual democratic freedom. Against massive odds and in the

face of repeated rebuffs, he fought on for fifty years for the reform and redemption of the Korean people. Long before the eyes of the West saw the dangers, he warned first of the threat of Japanese militarism and then of the canker of Russian Communism. Though his warnings were unheeded, he kept his courage and his optimistic deter-

mination. Seeing needless problems piled up by the blindness of the men in power, he has pleaded the cause of enlightenment, but when his pleas failed he has buckled down to the heavy task of remedying the accumulated evils. History, in assessing his role, must conclude: Here was a man who represented the twentieth century at its best.

A KOREAN BOY'S DAY

By DOROTHY LEWIS

Tong Jin Kim jumped from the soft, heavy comforter on which he slept when he heard his mother call him for the second time. Rolling the quilts up neatly on the clean floor, he put them away in a closet and slid the doors shut.

Aside from chests and other places for storage, Tong Jin's home, like other houses in Korea, contained very little furniture. If an American boy were to list for Tong Jin the furniture he had in his home, Tong Jin might say, "But why in the world do you want all those things. Don't they just get in your way?"

The scarceness of furniture in Korean homes is not a result of poverty. The Koreans simply don't think a lot of furniture is necessary. For instance, there are no chairs in Tong Jin's home. He and other members of his family sit on cushions on the floor. When not in use, the cushions are put away, just as the beds are. The Koreans eat from low tables while seated on the floor. The tables also are pushed out of the way when not being used. There is, however, one

Sung Hi stayed behind with some of the other girls to see-saw on the school playground.



Photo by American Red Cross

unusually attractive piece of furniture in Tong Jin's house, a dresser with a large mirror which his mother uses when she combs her long, black hair and fastens it with a jade pin at the nape of her neck. She sits on the floor as she does this.

After pulling on his short black pants and black jacket, 12-year-old Tong Jin ran out to eat his breakfast. An American boy watching him would be as surprised at the amount he ate as Tong Jin would be at the amount of furniture in American homes.

"What in the world do you want all that for?" he might ask. "You won't be able to eat any lunch!"

As a matter of fact, Tong Jin won't eat nearly as much lunch as American boys do. Breakfast is the big meal of the day in Korea. Tong Jin's consisted of a thick soup made of vegetables and meat, rice, and eight side dishes containing fish, bean cakes and other foods to be eaten with the rice.

"Here's your lunch. Now hurry or you'll be late to school," called Tong Jin's mother as he left the house with his 10-year-old sister, Sung Hi.

Tong Jin, who had become interested in bird study on hikes with his Boy Scout troop, stopped to gaze at a greenfinch on a branch overhead.

"Don't be such a slow poke!" called Sung Hi as she ran gaily ahead. While Tong Jin's clothes would not have seemed out of place in an American school, Sung Hi's would have caused quite a sensation. She wore a brilliant red silk skirt which came well below her knees. Her short blouse was bright blue, fastened by yellow ties in a bow in front. A neat, waist-length braid hung down her back and flopped up and down as she skipped along.

When they reached the school, Tong Jin went into his classroom leaving his sister to chatter with a group of friends. Although Tong Jin's thoughts wandered sometimes to all the beautiful birds he could be seeing on the mountainside, he enjoyed his school work. His teacher was typical of younger teachers in Korea. Trained in modern education methods, she had a friendly, informal manner that made it easy for Tong Jin to ask her questions about things in the lesson which he didn't understand. Tong Jin's subjects included Hangul, the Korean language, Korean history, elementary science, mathematics, geography and civics.

When the bell rang meaning that school was over for the day, Tong Jin ran from the building with his friends to begin the soccer game they had planned at lunch time. Sung Hi stayed behind with some of the other girls to see-saw on the school playground. The board was closer to the ground than those on American see-saws, and instead of sitting, two girls stood on the ends, while another sat in the middle to keep the board steady over the log on which it was balanced. Sung Hi made a pretty picture as she jumped high into the air on her end of the board. Her red skirt billowed out like an umbrella, and her black braid jumped up and down as though it were having as much fun as she.

After a strenuous game of soccer, Tong Jin and his classmates played the quieter but exacting game of shuttlecock. With one leg extended straight out before him, Tong Jin kicked a small shuttle similar to those used in badminton straight up, trying to see how many times he could kick it without letting it touch the ground.

Tong Jin's stomach told him that it might be about time for supper. When he got home, he was glad to see that his sister was helping his mother with the meal, which was similar to the Korean breakfast. Among the foods he ate was kim chee, a pickled dish made of cabbage, onions, turnips, peppers and other vegetables. The coal fire that provided heat for the stove heated the house at the same time it cooked the food. This was accomplished by flues running from the fire under the stone floors of the one-story house, a system using the principles of radiant heating now so popular in the United States.

Tong Jin did his lessons after supper and then crawled into his cozy, quilted bed. The day had been a busy one, and he was sleepy. The equations he had been working for his arithmetic lesson danced before his eyes. They were replaced by a picture of the iron ship he had been, reading about in his history book. It was built by Admiral Soon Sin Yi and was used by the Koreans to check a Japanese invasion in 1592. "Or was it 1595? Or 1692? I hope our team will win the soccer game tomorrow. I believe it was 1592. Oh well, I can look it up in the morning."

KOREAN FOLK LORE

by Dorothy Lewis

STORIES of clever talking animals and superhuman giants are universal in their appeal and Korean folk tales contain these themes and many others that have been familiar to Westerners for centuries—virtuous girls and boys who triumph over wicked relatives and witches, human beings who turn into animals and the intervention of elves and fairies in the affairs of men.

But in reading Korean folk tales, one becomes aware of recurring features that are peculiarly Korean. For instance the animal that appears most often is the tiger. To Koreans, the tiger is king of the beasts. In this ancient land, the tiger has long been regarded, with a fear approaching awe, as an almost supernatural animal.

Another creature found frequently in Korean tales is the turtle. While Koreans fear the tiger, they are fond of turtles, which they consider symbols of longevity. The discovery in the Republic of Korea recently of a gigantic sea turtle thought to be 1,000 years old was referred to by President Syngman Rhee as an omen of prosperity and long life for the nation.

Filial piety, traditionally considered a cardinal virtue in the East, is often emphasised in Korea's folk stories. There is nothing tame about many of the tales. In one called "The Origin of the Sun and the Moon," an old grandmother out to get food for her hungry grandchildren is devoured a limb at a time by a merciless tiger, while a fox disguised as a beautiful girl kills 99 school boys with a "kiss of death" technique in "The School Boy and the Fox."

Perhaps the most attractive characteristic of the Korean stories is their humour. Numerous stories are told about Bong-i Gim-sun-dal, who has become a personification of wit and humour in Korea. One such story tells about a time when Bong-i needed a night's lodging. He went about on the village streets shouting that he could mend broken needles. Many women stopped him with requests to mend their needles, but he replied that he could not do so until he had had a good night's sleep. After one of the women had provided him with a room for the night and had given him breakfast, the women again flocked around him with their broken needles. Bong-i asked the women if they had saved the eyes of their broken needles. He avoided performing his promised service by saying that he was unable to mend needles unless he had all the parts, including the eyes.

In the book, "*Tales from Korea*," by Y. T. Pyun are selections with plots similar to two of the West's most popular stories, "Cinderella" and "Little Red Riding Hood." The Korean Cinderella's name is Kongji. She is cruelly mistreated by her step-sister and her step-mother, but instead of a fairy god-mother coming to her rescue, a black cow with "understanding eyes" is her benefactress. Out of the cow's sides pour beautiful clothes, ornaments and a decorated sedan so that she can go to the wedding ceremony which is being attended by her ugly step-sister. Kongji marries, but doesn't live happily ever afterwards, at least not immediately. The jealous stepsister kills Kongji after her marriage, then convinces Kongji's husband that she is Kongji. Her face, she tells him has been disfigured by a fall. Kongji is finally reincarnated into her original self and is recognised by her husband, who casts off the wicked step-sister.

Like so many folk tales the world over, the Korean story similar to "Little Red Riding Hood" explains a

natural phenomenon, the existence of the sun and the moon. It is the same story mentioned above in which the grandmother is devoured by a tiger. Then disguised as the grandmother, the tiger attempts to kill the old woman's grandson and granddaughter. To the Korean equivalent of "Grandmother, what hairy hands you have," the tiger explains that it is cold outside and he is wearing a pair of fur gloves. Following several adventures in trying to escape being eaten by the tiger, the children appeal to the Lord for help and are drawn by a strong chain up to Heaven. The Lord tells them that in order to eat in Heaven, they must work. One must shine by day, he says, and the other by night. Because the little girl is afraid of the dark, she becomes the sun and her brother becomes the moon.

Another of Korea's favourite tales might well have supplied the inspiration for a story that has become an American classic, Washington Irving's "Rip Van Winkle." Paksuni, the Korean Rip, goes to sleep on a mountainside while watching two old men play chess. When he returns to his village upon awaking, he is told by the townspeople that Paksuni disappeared 30 years before.

One of the most charming of the tales in the Pyun collection is "The Vanity of the Rat." It is reprinted here:

Mr. and Mrs. Rat were anxious to marry their darling daughter into a respectable family. From the first, they regarded Mr. Sun to be the most highly-stationed and well-descended, and accordingly their first choice fell on him. Mr. Rat made overtures to Mr. Sun, who, smiling benignly replied, "My friend, I should rather like to recommend you to Mr. Cloud who can prevent me from shining."

The argument was sufficient to turn Mr. Rat's head towards Mr. Cloud, who too dodged being affianced to the House of Rats. He waved his hand saying, "You seem not to know that there is one who is more worthy of your honour than I. Though I sometimes get the better of Mr. Sun, I am still a mere servant of Mr. Wind. His blast and growl make me go where I do not want to."

Then Mr. Rat negotiated with Mr. Wind. Mr. Wind in turn refused to be a son-in-law of Mr. Rat's, laughing hoarsely and saying, "I am indeed powerful enough, for forests tremble and ships toss in fear of me. But there is one more powerful than I. It is Mr. Wall. He sets his iron legs firm upon the earth and stands immovable in my way, arms folded, eyes blinking. But for him, how I could meddle in domestic life!" So saying, he whizzed on.

Wondering how his wise brain could ever overlook so powerful and close a neighbour, Mr. Rat visited Mr. Wall, who likewise apologised, "It is quite true that I, without any sign of exertion, can check the progress of the wind that commands the cloud that overpowers the sun. But what am I to you, O, Mr. Rat? Your prosperous race can undermine me and make me fall in the twinkling of an eye, if need be. O, Mr. Rat, I am at your mercy!"

On hearing this, Mr. Rat cocked his head, his small eyes sparkling, and, as if regretting his rash advances to an unworthy underling, quickly turned and made his way to his hole, all the way jabbering, "Shame on me! Shame on me! I now know that after all my glorious race is next to none, yes, next to none in respectability." Thus Mr. Rat came to content himself with giving his darling daughter away to one of his own kinsmen.

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EDITORIAL OFFICES

August 31, 1951

Dear Mr. Fairbanks:

In recognition of the President's Proclamation designating September as "National Clothing Month for Korea," under the auspices of American Relief for Korea, Inc., LIFE is glad to make available to as wide an audience as possible reprints of "The Little Boy Who Wouldn't Smile" from our issue of July 23.

It is our hope that little Kang Koo Ri, and thousands of children like him, together with their parents, may not have to suffer through another Korean winter without adequate warm clothing.

Sincerely yours,

Henry R. Luce

HENRY R. LUCE
Editor-in-Chief

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HIS EYES CLOUDED BY NIGHTMARE MEMORIES AND HIS SMALL FACE DRAWN BY HUNGER, KANG KOO RI LOOKS UP AS SOLDIERS OFFER HIM HIS FIRST MEAL

THE LITTLE BOY WHO WOULDN'T SMILE

The problem was to bring Kang Koo Ri to life again—and even a grin was perhaps too much to ask

Text and Pictures by MICHAEL ROUGIER

A FEW days before the Chinese offensive this spring, Kang Koo Ri had just passed his fifth birthday. He lived with his mother, father and Kang Ouk, his 9-year-old brother, in a small house a few miles north of Uijongbu, which is 15 miles north of Seoul. Not far away there was a small village, and sometimes Kang went there with his mother to buy rice and to draw water from the village well. The Korean summers were long and he was too young to go to the school in Uijongbu in the winter, so most of the first years of his life were centered around the small yard outside his father's house. Like most Korean children, his amusements were simple and his toys few. His prize possession was a wooden ball which had been carved out of the

root of a tree and then polished to a fine lacquer finish by his father.

But when the offensive came, the tragedy that had already found many other Korean households finally came to Kang's family. The devil-chasing figures and signs hung over the door of the house could not keep it away. U.N. forces north of Seoul faced the Communists at the far end of the valley in which Uijongbu is situated. In the middle of this no man's land was the village near Kang's house. Artillery and probing patrols from both sides destroyed the village, and the people living there and in the valley were left with only the charred ruins of their homes.

Some of the Koreans left Kang's village but others stayed on, clinging



SILENT AND APART, Kang clutches a stick and teeters, forlornly off balance, as he watches the soldiers and their mascots in the earthen courtyard of Seoul collection station (above). Later in Taegu (below) he received new clothes but he still kept away from all the other children.



to whatever possessions were left. They huddled against the walls that remained standing or moved away from the village to the countryside or to other houses which, like Kang's, stood isolated and still intact. Then early in May refugees from farther north started passing by, usually a sign that another Communist offensive was coming along behind them. Patrols from the 7th Cavalry Regiment of the 1st Cavalry Division were sent into the Uijongbu area with orders to clear out all civilians. The 1st Platoon of Easy Company began a check of each hut and house and through an interpreter told every family they found to take what they could and go south through the U.N. lines. The medics did what they could for the wounded and sick (there were many of them); others were already dead from starvation or the incessant artillery.

When a squad came to the house where Kang and his family lived, the GIs noticed a strong odor of decay. As one of them said, "I told the lieutenant we might as well move on because it was the smell of death all right." The interpreter, with his handkerchief pressed against his nose, went to the door and called for the occupants to come outside. There was no sound from within except for the whining buzz of flies. However one soldier entered and, as his eyes became accustomed to the gloom inside, he saw a small naked figure crouched against the wall in the far corner, the body motionless but the eyes wide open. As the soldiers came forward, Kang turned to the wall and made a feeble effort to raise his hand to his head. The interpreter asked if he was alone but there was no answer. Then the men noticed the body of a woman lying on a straw mat in another corner, her face covered with maggots and flies. Kang's mother had evidently been dead for several days; her body had started to decompose.

Too weak to walk, Kang was carried outside, while the interpreter searched for the boy's belongings. He could find nothing except some clothes infested with vermin and a small, highly polished wooden ball, which he left behind. There was no sign of Kang's older brother or his father. As Kang was carried away, he raised an arm in the direction of the house. Tears coursed down his cheeks and his body shook in spasms. The GIs thought that he was trying to say something but no sound came. All the way back he cried steadily, tears streaming from his eyes but no sound at all coming from his throat.

Disinfectant and C-ration candy

BACK at the regimental command post, Kang was handed over to Chaplain W. B. Alsworth, who washed him with strong disinfectant and later gave him some C-ration candy. The chaplain says that Kang was "a lot of very small bones held together by Lord knows what."

The problem of what to do with him was happily solved by 1st Cavalry's "Operation Mascot." In the last few months scores of orphaned children found wandering aimlessly about had been picked up by the GIs and taken back to camp where they became mascots or houseboys. As the numbers increased and a lull in the fighting appeared to be coming to an end, arrangements were made by the regimental chaplains to send them off to orphanages in Taegu.

Kang was too recent an arrival to qualify as a mascot. But what he needed most was immediate medical care and a new home. Chaplain Alsworth drove him to the medical collection station in Seoul, where the mascots were to be given inoculations and "processed." Healthy now, boisterous and proudly wearing blue jeans and cowboy outfits that the GIs had given them, the mascots were all playing in the courtyard when Kang arrived. He was set down in their midst, covered from neck to toes by an outside jacket wrapped almost twice around his body, a liberal dose of white DDT powder crowning his head. Bewildered and speechless, he turned his back on the other children and walked away, his eyes wet with tears. There he stood, with one hand twisting the thumb of the other hand, his legs sagging slightly and his eyes on the ground.

If Kang had but known it, most of the children who were playing about in the yard had equal rights as brothers in misfortune. A few months before, they were no better off than he and many had lost as much through the war. Ten-year-old Kim Kwi Nam, for instance, lived with his family

in the outskirts of Seoul a few months before; then the North Koreans and Chinese took the city and a short while later his mother was dead of starvation. As the enemy was driven out of Seoul for the second time, he saw his father shot down in front of his house because he was unable to produce any rice for some retreating North Korean soldiers. From then on Kim roamed the streets of Seoul, begging. He had become a hardened scavenger before he was picked up and looked after by American MPs after the U.S. forces had retaken the capital.

Kim Hyun Chung was another. His voice was husky and deep and, although he was small for his age, his body was incredibly tough. He and his mother, father and sister had lived near the Kangs, north of Uijongbu. One day Kim's family sent him out to beg for rice—they were all close to starvation. He returned many hours later to find his whole family dead and their house in ruins. Kim ran to his aunt's house nearby, but she told him that he must go south because everyone who stayed would be killed by the artillery sooner or later. So he started toward Seoul, along the road, until he saw some American tankers, who let him ride into Seoul with them. There he was left to look after himself. He joined a band of street children. After a few days of scavenging for food he became so homesick he decided to go back the 15 miles to Uijongbu. After eight miles of walking, he felt sick and lay down beside the road. A day later some GIs found him asleep and took him back to their billets.

Tears and a lost water bucket

LEE KUM SOON arrived at the collection station in a flood of tears and kept crying most of the way to Taegu. She had lived with her mother and father in Seoul until they joined the stream of refugees moving to the south. The road was clogged with them, and Lee got separated from her parents when she went back a few hundred yards to pick up a battered old water bucket that she had left behind. It took Lee a whole day to catch up, but toward evening she found them—lying in a ditch beside the road, dead. Lee believed that they were bombed by an airplane, but her word for bomb could also mean a bullet or shell, and because they all bring death there was not much difference in her mind. After many days of wandering between Seoul and Suwon, Lee was finally picked up by GIs of the 1st Cavalry Division located at Yongdungpo. Asked what she could remember of this period, she said that there were many Filipino soldiers there and that they were very rough and used to beat up the ROK troops. Lee's English vocabulary also reflected the roughness of life in the field: her collection of swear words was notable even among the other mascots. Most of them seemed to have forgotten the worst of the past; yet, like Lee, they might suddenly break into tears for no apparent reason, or, like Kim, their voices were husky and bodies undersized, although their spirits seemed to be recovering.

Kang's spirit, however, was still like a rather small light that might have gone out with the slightest puff at any moment. During the time that he was processed and given inoculations, and later some food, the expression on his face changed scarcely at all. He winced at the needle, then sat on the floor, apathetically watching the other children but never answering when they spoke to him. When food was set in front of him he shook his head. Chaplains and interpreters hovered over him, talking and urging until finally in a thin, hesitant voice he explained that all this food would make him sick because he hadn't eaten for a long time. Then a chaplain offered him the candy bar that comes in C-rations. Kang refused again, explaining that he had been given two of them before he arrived and that they were too sweet and made him feel sick. After a while he ate a little fruit and drank some soup and asked to be taken to the toilet.

In the hectic rush of processing the children and preparing them for their new life at the orphanage, there wasn't much more that could be done for young Kang that day. After dinner everyone was loaded into a truck prior to the 200-mile train trip south to Taegu. As they left, Kang was sitting on the chaplain's lap in the front seat.

A few GIs had stayed to shout *sayonara* (Japanese for



THE OTHER CHILDREN at the orphanage go on picnics and are fascinated by ducks in a paddy (above), but Kang is usually too tired to go along. In Korean fashion, children remove their shoes (below) before entering orphanage playroom. Their favorite song is *Jesus Loves Me*.





SAYING GOODBYE was hard on soldiers and mascots. Lee Kum Soon howled, "When you come back?"



RUBBER BALL is one of only two toys Kang Koo Ri will touch. He often pokes at it with his finger.

goodby) as the truck pulled out of the collection depot. Lee immediately burst into tears and yelled for "Papa-san." Kwi sat down in a corner, resting his head on his knees. The others looked glum and bewildered. The GIs had given them the best life that they had known, and they all felt that no matter where they were going life would not be so good.

Outside the gate stood a group of Seoul's ragged and dirty street children, sullen, wondering and envious, watching the departure. They seldom spoke, but their eyes seemed to devour the cowboy suits, the pistols and other toys the GIs had given their favorites. Silently the other children watched the truck until it disappeared and then, clutching their shoeshine kits and small bundles, they crossed the road, climbed the ruins of a building, up through a brick arch to the top of the rubble and out of sight.

The train to Taegu took 24 hours. Most of the children slept on blankets provided by medics. Lee still cried in one corner, while at the other end of the car Kang lay beside the chaplain. Many times he asked to be taken back to his brother. When he was told that he was going to a place where there were many kind people and plenty to eat he asked why his brother could not come too. The chaplain could not answer, for Kang's brother is either dead or one of a band of wandering children.

In Taegu the Bo Yook Won orphanage is located on a hill overlooking the town. Around a sunny playyard there are four Korean-style buildings that can accommodate 100 children in normal times; now there are 161 boys and girls from one to 20 years old, most of them war orphans. The director is Kim Tuk Bong, a kind, understanding man who became an orphan himself after his father had been killed by the Japanese. The orphanage is subsidized by the South Korean government. But its main support is derived from American Army chaplains who donate money, food and clothing.



COWBOY CLOTHES, complete with sets of holsters and cap pistols, were ordered by the soldiers from the PX in Tokyo or shipped out from the States.

Of the 12 children who arrived from Seoul, Kang was the most in need of care. He was taken to an Army hospital where examinations and X-rays revealed that he was suffering from malnutrition, a severe case of ancylostomiasis (hookworm) and TB in the left lung. Doctors say that it will be a few years before he is healthy again and in the meantime he needs rest and attention. Now he spends most of his days sitting on a bed which overlooks the playground but twice a day is taken outside among the other orphanage children. There he only stands, with the same lost expression on his face, watching but never taking part. He seldom speaks.

Through an interpreter I asked him what he used to do before the GIs came along and picked him up. But he cannot remember any fragment of his early life. All that he does remember is that for many days before the soldiers found him he sat beside his mother and brother in their home, all of them too weak to get out and forage for food. The memory that is strongest is of the flies and maggots which crawled over his mother's lips and nose. He knew that his mother was sick, but he didn't know that for many of the days when she lay there on the floor she was dead. He still doesn't know she is dead, nor does he know what happened to his father, who walked out one day to look for rice and never returned. I asked him how he knew that the soldiers were Americans and he said because they wore *tetsukabuto* (steel helmets). To other questions he simply replied, "I have forgotten," and went on looking at, or holding in his hands, his two toys. One is a rubber ball, larger and softer than the polished wooden ball he left behind, and the other is a small glass marble. These are the only possessions he has in the world.



GLASS MARBLE is Kang's second toy. For hours at a time he rolls it from one hand to the other on the sill of his window overlooking the playground.

Shortly after Kang arrived at his orphanage Hwan Shin Sung, one of the older girls, who has a full-time supervisory job, became his constant companion. She sat with him for long hours, talking and singing songs and trying to make him smile, for he had never smiled once since the soldiers found him. The feeling grew among everyone at the orphanage that getting Kang to smile was the most important job they had—it was as if his return to health and life were dependent upon it. On my last day there Hwan Shin Sung was sitting with Kang in the

orphanage office. He seemed to be feeling better. She had gotten him to throw his rubber ball a few times and now she asked him what in all the world he would like to do most of all—something that he thought was very special. Kang thought a while and then he said that he would like to play with the machinery of the "jeepu" and he asked if he could go for a ride in it. Hwan answered, "All right, you shall, but first smile because now you are happy." And very suddenly Kang did smile for the first time (*below*), and everyone in the room was happy for him.



MINERAL RESERVES ABOUND IN KOREA

Wealth in Variety of Needed Materials Seen Possibly as Factor in Red Strategy

The Korean peninsula's strategic mineral reserves, largest in the Far East outside Manchuria, have received little attention in the various estimates of long range Communist strategy in the Orient, the National Geographic Society says.

Two hundred minerals and ores are to be found in Korea, the society's bulletin reports. About five-sixths of the mining production is in North Korea, which has most of the underground wealth, but several of the most important metals are found in quantity only in the South.

The southern part of the peninsula, for example, has produced all the cobalt and manganese, more than half the tungsten and nearly all the molybdenum, a steel-hardening ingredient known to be in short supply behind the Iron Curtain.

In general, Korean resources are more important for their variety than quantity. Coal, iron, gold, nickel, zinc, magnesite, graphite, lead, titanium, phosphate--these are only a few from a long list. If Korea were integrated by the Communists into the expanding economy of Manchuria, the combined area in many respects would have the best industrial potential in the Far East.

Graphite Production Heavy

Before World War II Korea produced about one-third of the world's graphite, so important in the electrical industry. The deposits of barite, with many industrial applications, are among the best in the world. The value of gold production has been as high as \$50,000,000 a year. Coal reserves are 1,500,000,000 tons, iron ore has been estimated at 1,000,000,000 tons, although only part of it has a high iron content.

The possibilities of this "poor little rich land" are often overlooked because of its strife-ridden history. Before the outbreak of the latest fighting, Korea's industry was believed to be larger than that of either Mexico or Turkey. Moreover, the peninsula's hydro-electric potential has been estimated by survey at 5,000,000 kilowatts, which would exceed the 1937 electrical output of either Italy or France.

The recent Department of Defense announcement that North Korean industry was being moved into Manchuria indicates the close economic ties between those two areas under Communist control. Both have been developed as heavy industry centers. North Korea has been a customer of Manchurian coke, industrial salts and agricultural products. Manchuria has used North Korean fertilizer, sulphate ammonia, minerals and electric power.

Russian Interest Historic

Russia's interest in Korea, particularly the northern part, has been evident for more than half a century. It is significant that as long ago as 1896 Tsarist Russia and Japan engaged in some political maneuvering that had as its aim a division of Korea along the Thirty-eighth Parallel.

Ports, as well as mineral riches, make Korea a desirable prize from the Communist viewpoint. The peninsula has ten major all-weather ports, twenty-nine secondary ones, and an additional 139 off-shore anchorages. Around the nation's 11,000-mile coastline, where warm and cold currents meet, are found seventy-five kinds of edible fish. The sea outlets, therefore, are important to commercial fisheries, an industry in which Korea ranked third among the nations of the world in 1939.

Korea's best farming lands and most of the rice-growing areas are in the South. A decade ago Korea was the world's fourth largest rice producer, and in the Orient this staple is the staff of life.

KOREAN GAMES

Games played in all parts of the world are very much alike. It is not surprising that many games played in far-off Korea are very similar to those played in the United States. But there are also differences—caused by different customs, religious beliefs, education, and history.

In Korea many games originated in religious rites and observances. Kite-flying is one example. This is very popular in Korea, where kites are flown by men, women, boys and girls. The traditional time for kite flying is the first half of the first month. On January 14 Korean children write their names on their kites, and also the wish that the kite may carry their troubles for the whole year. Then they cut their kites loose and let them fly away.

Koreans do not have as many toys as do American children. But, just as we have Christmas gifts, they have an ancient day of toy-giving. This comes on the eighth day of the fourth month. Among the favorite toys given at this time are paper dolls built upon a large rounded base of clay, so that however the dolls are pushed they do not tip over. Another favorite toy is the image of a rabbit riding on the back of a tortoise. Koreans believe that the tortoise signifies long life and dependability, and this toy portrays their conviction that it is better to be slow and sure than to hop along hastily but carelessly, as a rabbit might do.

Little girls in Korea love to play house, using clam and oyster shells for dishes. They make their own dolls from pieces of bamboo, into the top of which they insert grass that has been soaked in salt water to make it soft like hair.

A popular winter game for boys is making snowmen. Frequently they are made hollow and a boy crawls inside, so that he can make the snowman talk. Then other boys will solemnly ask the wise snowman all sorts of questions, and will roar with laughter at the strange or witty answers they receive!

Another game often played by little boys is called mai-am-tol-ki. A small circle is drawn on the ground. One boy steps inside, grasps his left ear

with his right hand, or his right ear with his left hand, and sees how many times he can spin around without stepping out of the circle. Other boys take their turn, competing to see who can spin the longest.

Korean children do not observe Hallowe'en, but in the fall, after the harvest, boys make a kind of jack-o'lantern out of turnips, putting a window in one side, covered with oiled paper, for the light to shine through.

An interesting Korean game is to make a hoop from a slender, flexible branch. The children go out in the mornings and find large spider webs, which they carefully attach to the hoop, making it into a net. They use this to capture dragonflies and other insects.

Korean girls are fond of rope jumping. Two girls hold a rope between them, about knee high, and another jumps quickly back and forth over it, seeing how many times she can jump without missing. Girls also make a teeter-totter by placing a board over a bundle of straw and jumping on the ends. With practice they become very skilled and graceful, learning to bounce one another very high without falling.

A favorite game for older Korean girls is swinging. The swings are very high, and they always swing standing up. In the spring an annual swing festival is held in all the villages, with people coming from miles around to observe the beautifully dressed girls competing for honors as the best swingers.

Another game requires five stones. The player sits and tosses one stone in the air, endeavoring to catch it on the back of his right hand. If he succeeds, he then tosses up two stones and tries to catch them both. Then he tries three; next four; and finally, all five.

These are only a few of many Korean games. Korean children also play tag, hide-and-seek, blind-man's buff, and enjoy athletic sports. One of the latter is a kind of boxing with the feet. Two boys stand near each other wearing heavy socks. Each is allowed to take one step forward and one back. The object of the game is to kick one's opponent in such a way as to knock him down. It is permissible to kick high, but if a player does, his opponent may grab his foot with his hand and trip him. If a player steps forward or back more than one step, he loses.

In their 4,200 years of history, one of the things Koreans have learned is that "All work and no play makes Jack a dull boy."

THE TIGER AND THE HARE

From *Tales of Korea*
By Y. T. PYUN

One day a hungry tiger who had had nothing to eat for a long time came upon a hare. Glaring at his victim, the tiger snarled, "Well, Hare, I have long been in need of food. Now I am obliged to eat you."

The hare answered calmly, "Just as you say, Uncle Tiger. But I really doubt whether I myself can satisfy your hunger as well as these delicious cakes can. I have just tried one of them. I have never tasted anything more delightful. The trouble is that they look so much like common pebbles that most people can't tell which is which. They should be baked in a bonfire until they are red before you eat them. Is it worth trying, Uncle Tiger? If so, go and gather twigs. These cakes will make a grand feast for both of us when baked."

Greedy and impatient, the tiger made a bonfire in less than no time. The hard, smooth stones, eleven in all, began to glow red.

The cunning hare said, "Oh, it would be a shame to eat them without sauce. Let me go to the village and get some, Uncle Tiger. Mind you don't touch them before I get back. There are ten of them, you know. I will count them when I come back to see that they are all here."

When the hare was gone, the hungry tiger counted the cakes and found that there were eleven. He thought the hare would never know that he had been greedy enough to eat one without the sauce and popped one into his mouth. The red-hot ball, which of course was really a pebble instead of a cake, burned the inside of his mouth, so that he bounded away in pain, wondering whether he would live.

Several months later, the tiger met the hare again in a swampy place overgrown with tall reeds. Hungry and eager to get even with the hare, the tiger was just about to jump on him.

"Uncle Tiger," said the hare, "I am not at all afraid to end my weary life, having already had all that can be got out of it. But the pity of it is that if you kill me you would take away my wisdom along with my life. If you were as wise as I am, you would not have to hunt for food any more."

The tiger begged the hare to tell him how he could get food so easily.

"Well now, Uncle Tiger, here you see sparrows flitting around like butterflies," the hare answered.

"If you will stand still, staring up at the sky, with your head turned up and your mouth wide open while I go and drive all the sparrows in the field to you, you will only have to gulp them down. For that matter you will have a hard time eating all of them."

The tiger stared up at the sky with his red mouth opened as wide as he could get it waiting for the sparrows to fall in.

Meanwhile the hare scampered away, and soon a crackling noise was heard on all sides. The hare had set fire to the reeds. The simple-minded tiger thought at first that the noise was the sparrows coming, but when he felt the heat he looked around and saw that he was in danger.

After many desperate leaps, the tiger managed to get out of the fire alive. But the flames burned off his fur coat, and he wondered how he would get through the winter.

It was on the bank of a stream that the two animals met for the third time. The minute the hare saw the tiger, he thought of another plan to keep from being eaten. He sat crouching on the bank with his short tail in the water, looking as though he never suspected that the tiger was hoping to have him for supper.

The tiger was a little bit upset because the hare didn't seem to be afraid, and growled to let the hare know he was there.

"What on earth are you doing?" said the tiger in a snarly voice.

"Oh, dear," said the hare. "You should have known better than to talk so loud, Uncle Tiger. You have frightened away all the fish that were just as good as caught. A minute more and lots and lots of fish would have been clinging to my tail, short as it is, just as grains cling to their stalk."

"How is it done?" asked the tiger eagerly.

"Just do as I did," said the hare. "Only you must be patient and give the fish time. When they come, they come in large numbers all at once. Be sure that you don't move until I tell you to."

It was a snowy winter night, and by morning the tiger's tail was frozen fast in a thick layer of hard ice. He could not move from the bank. Before long some people who lived in the village came by and caught the tiger. But the hare is still playing happily in the fields and forests.

(over)

The Legend of the Sang-Pal-Dam Pools

From TALES OF KOREA

By Y. T. PYUN



Illustrated by Howard Baxter.

Long, long ago, there lived a young man who earned his living by gathering fuel. Once he had raked together a great heap of dry leaves and twigs when a stag rushed up to him and panted, "Please hide me. The hunter is after me!"

Quickly hiding the hunted animal under the heap of leaves, the youth continued his work as though nothing had happened.

Pretty soon the hunter came by and asked him if he had seen a stag coming that way. The young man, who felt sorry for the deer, replied that he had not.

"Do you know of a pass called Jigyegogai?" was the second question.

The youth was frightened at the likeness between the name the man mentioned and the word for his "jigye," which is a wooden frame used by the Koreans to carry leaves and twigs down the mountains. He thought fast and made up an answer.

"That is the mountain pass over there," he said, pointing to a far-off range of mountains. "It is not as far away as it looks, though."

"Then," mumbled the hunter to himself as he turned to go, "the soothsayer who told me that the stag was under Jigyegogai must have meant that mountain."

When the hunter was gone, the youth freed the poor deer from under the heap and told it to run to safety. Instead of going at once, however, the grateful animal asked the young man whether he was married.

"No," he replied. The stag pointed to the foot of the mountain from which one end of the rainbow seemed to start. "There you will find eight rocky pools where eight fairies from heaven are bathing. Their clothes are hung on the pine trees near by. Go and hide one of the robes," said the deer. "The fairy whose dress is hidden will not be able to go back to heaven with her sisters. Take her home and make her your wife, but do not forget to keep the robe until she has borne you four children."

So saying, the stag disappeared.

The young man found things just as he had been told. There were eight dazzling white robes made of feathers, each hanging on a different tree. And sounds of splashing and laughter were heard coming from under the cliff on top of which the trees stood. He took one of the robes and hid it.

After a while, seven of the fairies put on their dresses and walked up the rainbow to heaven. They could not wait for the other fairy whose dress was hidden because they knew that in a few minutes the rainbow would vanish.

The forsaken fairy watched her sisters go away

on the disappearing rainbow. The young man took her home and married her, and in time they had three lovely sons.

When each of the first two babies was born, she begged her husband to give her back her feather robe, but he refused. After the third birth, she said, "My dear husband, how foolish it is for you to think that I can run away with these three children! How can one with only two hands carry three children? Please do let me have my old dress. I wish to see it so much."

Her kind-hearted husband finally agreed to give her the dress. As soon as she put it on, a great change came over her. She looked stately and shining in her feather dress, which looked like new. She danced before her husband as though thanking him.

Then suddenly she took all the children with lightning speed, one on her back and the remaining two under her arms. The homesick fairy rose into the air until she went out of the sight of her bewildered husband, who never stopped gazing after her, even when she was no longer to be seen.

The light went out of his life. It seemed as though the only thing for him to do was to weep out the sadness he felt.

It was in this sorrow-stricken state that he once more met his old friend, the deer, in the mountain.

"You know," said the stag after he had heard the man's story, "that one lesson was enough for the fairies. They no longer dare come down by themselves to the pools to bath. Instead they draw the water up in a bucket fastened by a long, long rope. Go to the pools early in the morning, and when the bucket comes down, get into it and you shall be drawn up to your wife."

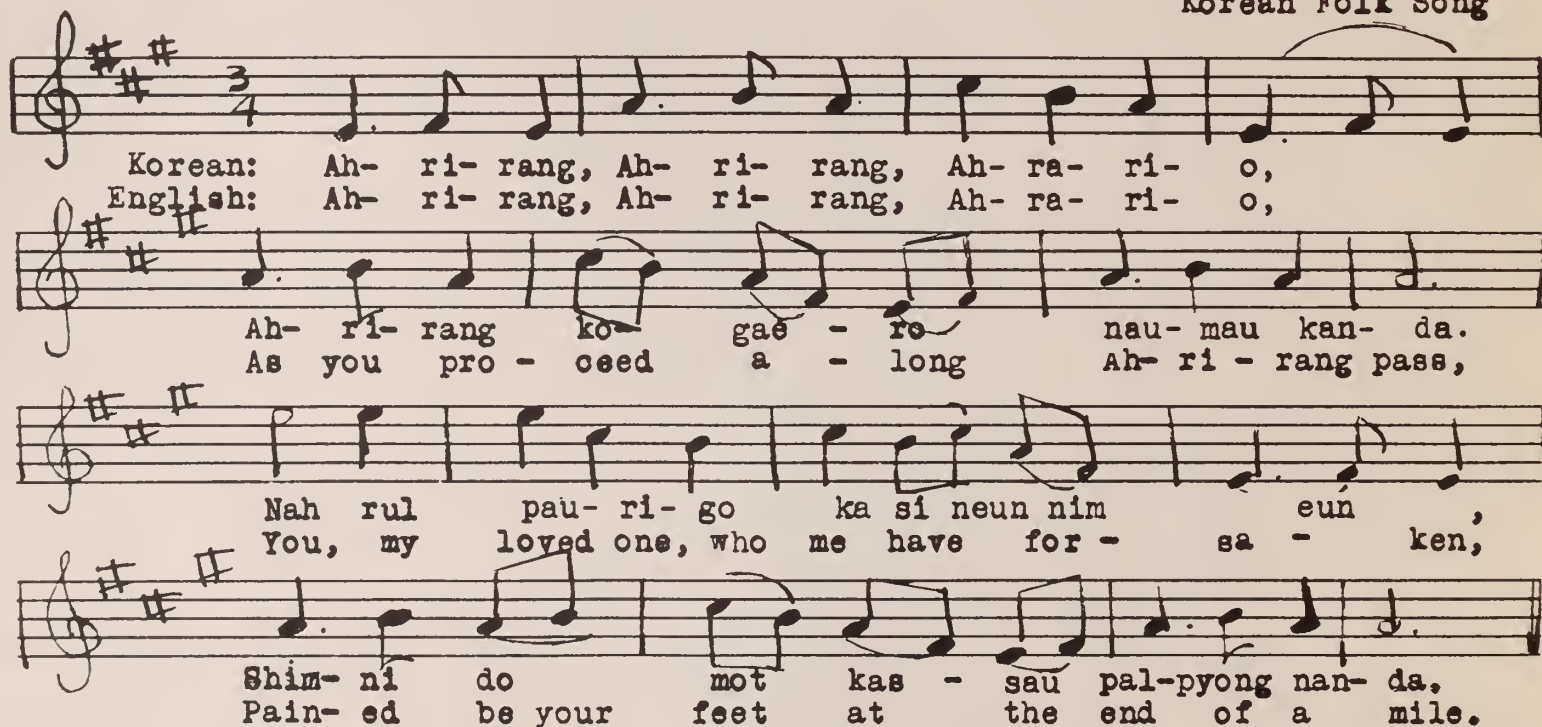
The next morning, the man seated himself in the bucket and was drawn up to heaven, where he and his fairy wife lived happily ever afterwards.

(over)

AHRIRANG

"Ahrirang" is the name of a mountain pass. This song, with its catchy, singable melody, was especially popular with the Koreans who took part in the underground movement against the Japanese during the period when Japan occupied Korea, from 1910 to 1945. Singing of the Korean national anthem was banned by the Japanese, and the freedom-loving Koreans expressed their patriotism by singing their folk song, "Ahrirang." During the American occupation following the war, it became a great favorite with the GI's. Almost every American soldier who went to Korea became familiar with at least the tune to "Ahrirang," and many mastered the Korean words.

Korean Folk Song



Korean: Ah-ri-rang, Ah-ri-rang, Ah-ra-ri-o,
 English: Ah-ri-rang, Ah-ri-rang, Ah-ra-ri-o,
 Ah-ri-rang ko-gae-re nau-mau kan-da.
 As you proceed a-long Ah-ri-rang pass,
 Nah rul pau-ri-go ka si neun nim eun,
 You, my loved one, who me have for-sa-ken,
 Shim-ni do mot kas-sau pal-pyong nan-da.
 Pain-ed be your feet at the end of a mile.

From WORK AND SING published by Cooperative Recreation Service, Delaware, Ohio

THE YEAR IN KOREA

By DOROTHY LEWIS

The Korean has his own idea of time and the way it slips by. For instance, his year begins with the "Fleeting Month." The 15 days that mark the beginning of the lunar calendar year, which is based on the changes of the moon, are merry and gay for the Koreans. Visiting homes of friends and relatives, they fill the air with wishes for good fortune and prosperity during the coming year. Just as we in America feel that the time around Christmas and New Year's surely passes more quickly than the rest of the year, the Koreans feel that these 15 days fairly fly by.

In contrast, the Koreans call the fifth month "Slow May." They evidently feel very much as young people in the United States do about the long, monotonous month just before school lets out.

June means heavy rains in Korea, and the wet muddy roads have caused the people to speak of this month as "Slippery June." Next comes "Lazy July," the hot month when people feel like doing as little as possible.

With the end of summer, cool breezes blow in the first autumn month, "Puffy September." The last month to be given one of these descriptive names is "Sear October."

Some of Korea's holidays have names as picturesque as those given to the months. There are the Day of Swings, Harvest Festival Day and the Feast of the Lanterns. In very old countries, people observe more holidays than in comparatively new countries such as the United States, and we will mention only a few of the Korean holidays.

The first 15 days of the lunar calendar, when Koreans traditionally celebrate the New Year, actually fall in February, if we go by the Gregorian calendar used in the United States and other western nations. Because the Gregorian calendar is now in official use in Korea, January 1 is a legal holiday, even though the people still think of the lunar calendar New Year as a time for special festivities.

The Feast of the Lanterns comes on May 24. On high poles, the people hang lanterns of many shapes and colors. Originally the day commemorated the founding of Buddhism, and on that day, Buddhists watched the lanterns carefully, believing that the brighter the flame burned, the better the luck would be.

Like the Feast of Lanterns, the Day of Swings on June 20 gives a special beauty to the Korean countryside. Korean girls put on their brightest and prettiest dresses and go to the place near each village where swings have been hung on the highest limbs of the trees. Koreans young and old come to watch them swing up, up into the air.

There is an old story about how the Day of Swings originated. A young girl fell in love with a boy who lived next door to her. Her parents refused to let her see him, however, because his family was below

hers in social rank. A high wall separated the garden of her home from his. In order to see the young man, she built a swing high up in a tree of her garden so that she could swing out above his garden on the other side of the wall.

Korea's most important legal holiday falls on August 15. On that day in 1948 the Republic of Korea officially became a nation.

Harvest Festival Day is observed in September. Dating back to the Silla Dynasty almost two thousand years ago, the day, somewhat similar to the American Thanksgiving, is the time when Koreans rejoice over their harvest. The traditional food for this day is cakes shaped like a half moon with pine nuts chopped up in them.

And of course December 25 is Christmas. Then the many Christians in Korea join with those the world over in celebrating the birth of Christ.

一 月						
日	月	火	水	木	金	土
						1
2	3	4	5	6	7	8
9	10	11	12	13	14	15
16	17	18	19	20	21	22
23	24	25	26	27	28	29

二 月						
日	月	火	水	木	金	土
		1	2	3	4	5
6	7	8	9	10	11	12
13	14	15	16	17	18	19
20	21	22	23	24	25	26
27	28					

三 月						
日	月	火	水	木	金	土
			1	2	3	4
5	6	7	8	9	10	11
12	13	14	15	16	17	18
19	20	21	22	23	24	25
26	27	28	29	30	31	

四 月						
日	月	火	水	木	金	土
		1	2	3	4	5
6	7	8	9	10	11	12
13	14	15	16	17	18	19
20	21	22	23	24	25	26
27	28	29	30			

五 月						
日	月	火	水	木	金	土
				1	2	3
4	5	6	7	8	9	10
11	12	13	14	15	16	17
18	19	20	21	22	23	24
25	26	27	28	29	30	

六 月						
日	月	火	水	木	金	土
					1	2
3	4	5	6	7	8	9
10	11	12	13	14	15	16
17	18	19	20	21	22	23
24	25	26	27	28	29	30

七 月						
日	月	火	水	木	金	土
						1
2	3	4	5	6	7	8
9	10	11	12	13	14	15
16	17	18	19	20	21	22
23	24	25	26	27	28	29

八 月						
日	月	火	水	木	金	土
		1	2	3	4	5
6	7	8	9	10	11	12
13	14	15	16	17	18	19
20	21	22	23	24	25	26
27	28	29	30	31		

九 月						
日	月	火	水	木	金	土
					1	2
3	4	5	6	7	8	9
10	11	12	13	14	15	16
17	18	19	20	21	22	23
24	25	26	27	28	29	30

十 月						
日	月	火	水	木	金	土
						1
2	3	4	5	6	7	8
9	10	11	12	13	14	15
16	17	18	19	20	21	22
23	24	25	26	27	28	29

十一 月						
日	月	火	水	木	金	土
			1	2	3	4
5	6	7	8	9	10	11
12	13	14	15	16	17	18
19	20	21	22	23	24	25
26	27	28	29	30		

十二 月						
日	月	火	水	木	金	土
					1	2
3	4	5	6	7	8	9
10	11	12	13	14	15	16
17	18	19	20	21	22	23
24	25	26	27	28	29	30
31						

c e u

Seoul, Korea
Oct. 31st, 1950

Dr. Helen Kim
Ewha Women's University
Seoul

Dear Dr. Kim:

The other day at a meeting of representatives from C.C.U. and from S.U.M.C. to consider plans for hastening the union of these two institutions, Dr. Geo. Paik conveyed to us your suggestion that these institutions join with Ewha in a campaign in the U.S. to secure funds for restoration and for advance. All present were much interested in the idea and favorably inclined especially if this might be taken to indicate a hope that Ewha would also join the union which will we hope be consummated early in 1951 between S.U.M.C. and C.C.U.

It was therefore suggested that we write you to discover your desires in this matter and to indicate our eagerness that Christian higher education in Korea present a united front and therefore to discuss any concrete plans or proposals for such union. The other two institutions have already arrived at agreement on the basic principles of union which we shall be glad to state to you if you desire.

Our participation in the suggested campaign and the form of such participation would of course depend to some extent on whether it is a campaign for two or three institutions or for one great institution. We should be glad to open the discussions on Union anew if you are interested, though it seems so urgent to us that we would not wish to unduly delay the union of the other two schools. We are all convinced that for each and all of the schools and for the Christian movement as a whole full and organic union is most necessary.

Yours cordially,

(Signed) L.G.Paik for C.C.U.

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Suggestions on Union of S.U.M.C. and C.C.U.

1. Name in English to be Chosun Christian University;
and Medical College to be Severance Medical College of C.C.U.;
Hospital to be Severance Hospital.
2. Name in Korean to be ...
3. All present Board Managers to resign.
4. All present cooperating bodies to be invited to elect members to new Board,
former members to be eligible for election. Alumni of Severance Medical
College to elect 2 representatives this year and until 1975.
5. New Board to elect President and other officers in accordance with
constitution.
6. Position of Managing Director to be abolished.
7. Board to consider desirability of electing a Business Manager for University
in addition to treasurer.
8. Board to elect a Medical Affairs Committee which shall have at least two
doctors if possible to be representative of cooperating missions and to have
on this committee ex-officio the Dean of Medical College and Supt. of Hospital.
Persons not on Board of Managers may be elected to Medical Affairs Committee
but Chairman shall be a member of the University Board.
9. The Chairman of the Medical Affairs Committee shall ex-officio be a member
of the Exec. Committee of the University Board.
10. A cost accounting system to be worked out and books to show charge and debit
between various schools.
11. Endowment and special gifts for one school of the University shall in no case
be diverted to another school.
12. Any planning committee for future expansion and development shall hear and
consider needs of all schools of the University.

Chosen Christian University, Report of Mission Representatives on the Board

Chosen Christian University suffered much damage, as other institutions did at the time of the communist invasion. One of the three large buildings was burned out by fire, many smaller buildings were destroyed, and no buildings escaped. During the fighting, faculty and students escaped south and soon established themselves in Pusan. A tract of land was secured on the island of Yundo which is part of Pusan Harbor, shacks were soon erected for class rooms, and academic work was resumed.

It is now just about a year since their return to Seoul. The rehabilitation of the buildings has not been rapid but has gone forward steadily as funds and materials have been supplied by the Cooperative Board, the Armed Forces Aid for Korea program, and other groups.

Dr. George N. Paik has now returned to be President of the University after serving a term as Minister of Education in the Republic of Korea. The University now has five colleges and a graduate school. The Pusan temporary buildings are still being used as a junior college feeder to the University in Seoul. The faculty now total 209 of whom about 50% are Christians. The heads of all colleges and departments are earnest Christians. The student body is now 2398, of whom 60% are Christian. The current operational budget is about \$156,000.00

A program is on for construction of three more buildings. Fifth Air Force has already contributed between 100 and 200 thousand dollars worth of supplies for rehabilitation. Further aid of this sort has been promised, for which \$450,000 is needed in cash to secure AFAK aid. Of this, \$150,000 has been assured by the cooperating Board, the balance is being sought from the American Korean Foundation and other sources.

It is most regrettable that we have no missionary representative at CCU at the present time. It will be another year at least before Mr. Horace Underwood can return. An informal request has come for the service of Miss Anne Bergman next fall among the women students.

Very sincerely,

- A. Campbell
- E. O. DeCamp
- E. Adams